

VICTORY IN CHRIST

AT
PRINCETON CONFERENCE
1916

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VICTORY IN CHRIST

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A REPORT OF
PRINCETON CONFERENCE
1916.

Published by
The Board of Managers of
Princeton Conference

First printing, 2000 copies, December, 1916

Second printing, 3000 copies, January, 1917

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For additional copies of this volume, which may be had at 50 cents each, postage extra, address Princeton Conference Report, 1031 Walnut Street, Philadelphia. Add for postage at the following rates for one copy, according to your distance from Philadelphia: Up to 600 miles, 5 cents; from 600 to 1500 miles, 10 cents; over 1500 miles, 12 cents.

For further information about the Conference, address the Secretary of Princeton Conference, 1031 Walnut Street, Philadelphia.

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¹ The sketch of the 1915 Princeton Conference and the two articles on the 1916 Conference have been written by members of the Conference Board of Managers, and, together with the article by Mr. Banks on "The Missionary Note at Princeton Conference," were originally published in The Sunday School Times; they are reprinted in this book with slight changes, by permission of that paper.

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"TO ME TO LIVE IS CHRIST"

VICTORY IN CHRIST

HOW PRINCETON CONFERENCE BEGAN

“**T**O me to live is Christ” is the motto of Princeton Conference, which has been held since 1914 (its second year) at Princeton, New Jersey, the third full week of July.

The aim of the Conference is to bring men and women into a life of communion with God, victory over sin, and fruit-bearing, through the presentation of the Bible message concerning the Life that is Christ.

This message of Christ's sufficiency for victory in the individual life has been closely linked with His sufficiency to meet the world's need, and His missionary passion for the world is always kept prominent at Princeton Conference.

The Conference was started three years ago by a group of young people in Philadelphia who had a short time before been led out into a revolutionizing experience of Christ as their life. Co-operating with them from the beginning was Mr. Trumbull, Editor of The Sunday School Times. About seventy-five delegates attended the first conference, which was held in 1913 at the little town of Oxford, Pennsylvania. In 1914, through the generous courtesy of the trustees of Princeton Theological Seminary, their buildings were thrown open to the conference. About four hundred and twenty-five were regularly enrolled in the 1916 conference—a number of them for only part of the time.

While Princeton Conference is not exclusively for young people, special attention is given in planning the program to the purpose of reaching young men and women who have life largely before them. Recreation has had a real place in the program; the afternoon hours are entirely free from meetings, and delegates are free to take part in baseball and tennis, canoeing and swimming, field-day events and golf, to go on tramps, or to rest.

The Conference opens on Saturday evening with a platform meeting. On Sabbath there is the morning and evening sermon, and also the morning Bible hour, which continues as the first period throughout the eight days of the Conference. After the evening meal there is the Vesper service on the campus, and this is held each day except on the closing Sabbath, when the afternoon Say-So meeting is held. On Monday, and each day throughout the week, the Bible period is followed by the group period, when the Conference divides into several smaller groups to study and discuss missions under different leaders. Following the group period is the hour for Christian Life Problems, in which all the Conference unites. In 1916 this hour was led by Mr. Charles G. Trumbull. Each evening after Vespers the platform meeting, with its inspirational message, closes the day, except for the small informal prayer groups, in which practically all the delegates have a part. The Conference closes on Sabbath evening with a Communion service.

On the human side prayer has been the great dynamic of the Conference, in its every detail. Will you have a share in the intercession for the 1917 Conference? It will be held at Princeton from July 14 to 22—"the third full week of July."

At the close of the book is a statement giving further details, and directions for obtaining additional information.

FINDING A NEW CHRIST

AT THE 1915 CONFERENCE

A LAYMAN in Minnesota—a Presbyterian elder—read in The Sunday School Times an announcement of a “victorious life conference” to be held at Princeton, N. J., July 17 to 25. The layman told his pastor he wanted him to go to the conference in his stead and at his expense. The pastor did not know what the conference stood for nor what he was getting into. But he was pleased with the prospect of the trip to his old seminary town, and he accepted the gracious offer. This pastor was living a dissatisfied, defeated life. In poor health, with a multitude of cares in the church, in the home, and in outside work, he found it impossible to live a beautiful life in the home with his loved ones,—and irritation became almost a chronic experience with him.

He came to Princeton Conference well versed in the Scriptures, knowing much about the various theories of a life of victory over sin, but strongly doubting that such a life was practicable in actual experience. In the first days of the conference he was much attracted by the sane and sober presentation of the Bible teaching concerning the higher Christian life: it was so free, he said, from cant and from emotionalism. But it was still on the outside for him. He talked with some of the leaders about it, and one of them had prayer with him. He rose from his knees and left the room with almost a feeling of hatred in his heart toward the man who had prayed with him, because he told him the truth about his own need and Christ's sufficiency to meet that need. The next day, in one of the groups which met during the second morning period each day, this minister rose in his place with a radiant face and told how he had let Christ come in and work his miracle; and he sat down with tears in his eyes. (This was a group of fifty or sixty that studied and discussed, under the leadership of Mr. Charles G. Trumbull, the principles and problems of the Victorious Life). The regular program in that meeting was abandoned, and lives were swept by the Spirit of God as the sane and sober truth of Christ's miracle work laid hold upon them.

Finding a New Christ

"Did you see Mr. ——'s face?" later asked one who had been praying for him. More than once the question was asked, Have you seen his or her face this morning? The shining faces among the three hundred delegates increased rapidly as the week went on. And what a happy crowd they were! One young girl said that she had often heard of what a wonderful spirit of fellowship there was in certain places, but had always been disappointed upon reaching the place. She heard the same thing about Princeton Conference, and came with doubts about it, doubts that within a few hours vanished in glad surprise. "There seemed to be no strangers there," she said.

Yet the delegates came from many parts of the country,—from Florida, Texas, Nebraska, Minnesota, Toronto, Connecticut, beside those from near-by points.

There are no age limits in the Princeton Conference. As Evangelist Charles Yatman used to say of his famous Young People's Meeting at Ocean Grove, "It is for young people from one to one hundred and one." But the Conference is designed primarily for young people, with the purpose to reach those who can give the best of their lives completely to Him. So the recreation hours in the afternoon included baseball and tennis, canoeing and swimming, field-day events and amusing "stunts." For the older ones the sight-seeing tours and the golf-links were attractive. And young people of all ages were reached,—from the boys and girls of fifteen and sixteen who volunteered for the foreign mission field, to the ministers who had spent years in the pulpit without knowing the transforming life that they found at Princeton. One minister and his wife from New England who had given thirty years to active service testified with tears that they had found a new Christ to take with them for the remaining years.

"I came to Princeton Conference asking, 'What is the matter with my church?'" said a Presbyterian elder of rich spiritual experience and high ideals of Christian service. "I expected to have that question answered at the conference. By Monday night I stopped asking that question and began to ask, 'What is the matter with *me*?'" That question was answered before the conference was half over, and he is going back to his church and his class of boys with a new

At the 1915 Conference

Living Lord whom he is going to allow to work miracles in the church that has something the matter with it.

A conference the aim of which is "to lead men and women into a life of communion with God, victory over sin, and fruit-bearing, through the presentation of the Bible teaching concerning the life that is Christ," is an amazing revelation to most Christians who attend for the first time. The truth of the Victorious Life is as old as the resurrection and the New Testament message. But it is a pathetically new message to most Christians and to most churches to-day. That is why on every hand at the Princeton Conference were heard such expressions as, "I didn't know what I was coming into"; "This is entirely different from any of the many other conferences that I have attended"; "Oh, that I had known this years ago! What an infinite loss my Sunday-school boys, who are now men, have sustained because I did not know about this truth"; "How shall I take this back to my church?"

What is the Life that is Christ, which was presented at Princeton? It is more than the "surrendered life." There are earnest Christians that have surrendered their lives to God, but who are not experiencing this Life. There are Christians who know the blessed experience of many victories over sin who are not living this Life. For it is radically different from the earnest life of struggle and service that is commonly urged upon Christians. It is a life that allows Christ to win the victories, to bear the fruit, to bring the joy and peace, in a supernatural and complete way. It is a gift from God in the same way that the new birth is; and, like the new birth, it is received by faith. It is "walking" in Christ Jesus in the same miraculous way in which He was "received" at conversion.

The Life, it is true, can be received only by the Christian who has yielded or surrendered completely to God. Surrender is the human step that makes it possible for Christ to live this Life in the Christian; but then must be added the simple belief that in accordance with his Word he is at this moment living the Life in us.

It was only two years ago that the conference was started by a group of young people in Philadelphia who had a short time before been led out into a revolutionizing experience of Christ as their life. Co-operating with them in the move-

Finding a New Christ

ment from the beginning was Mr. Trumbull, Editor of The Sunday School Times. About 75 delegates attended the first conference, which was held in 1913 at the little town of Oxford, Pennsylvania. Next year, through the generous courtesy of the trustees of Princeton Theological Seminary, their buildings were thrown open to the conference. About 150 gathered at Princeton last year, and the conference that has just closed about doubled again in the number of regularly enrolled delegates.

The conference in a remarkable, though entirely unplanned, way, has been linked in fellowship with the great Keswick Convention of England, which for forty years has been proclaiming the message of the victorious life. That convention (which in its plan of meetings is quite different from the young American conference) had its beginning in Oxford, England, largely through the influence of an American. A central figure of the little conference at Oxford, Pennsylvania, in 1913, was Professor W. H. Griffith Thomas, who for years has been identified with Keswick. On Friday evening at Oxford, when Professor Griffith Thomas was to give an address on the Lord's Return, a cablegram reached the conference, sent from the Keswick Convention by Mr. Trumbull. "Keswick has prayed for Oxford. 1 Corinthians 1: 4-9," the cablegram read. The next year Dr. Griffith Thomas was on the Keswick platform and Mr. Trumbull was speaking at the Princeton Conference; greetings were again exchanged by cable. In 1915 both these men were in Princeton, and together they cabled Keswick: "Princeton Conference sends greeting. Praying for you, asks prayer. 1 Corinthians 15: 57." ["Thanks be to God, who is giving us the victory through our Lord Jesus Christ."] Each year the English convention and the little American conference have been in session during the same week, although the managers of the conference in setting its dates did not know when Keswick met and did not take it into account.

"Why should this single truth about the Christian life be given the supreme place in a conference?" was asked by several who were in full sympathy with the message. Dr. Griffith Thomas, in one of the morning Bible periods which he conducted during the last four days of the conference, answered the question conclusively. He told of how one of the leaders of the Keswick Convention once gave an address

At the 1915 Conference

on the victorious life. A distinguished English clergyman who had expressed decided opposition to the Keswick movement was induced to go and hear this address. "That is all very well," he said to the speaker at the close of the meeting, "but that is lop-sided truth. We need all-around teaching, not simply one-sided." "Yes," returned his friend, "but you must remember that we have lots of lop-sided Christians, and we want to get them into the center first, and then we can give them all-around truth afterward."

"Adjusted" was the expressive word into which Dr. Griffith Thomas packed the whole meaning of the New Life. "It is like a man whose shoulder is out of joint," he explained. "You cannot expect him to exercise the arm properly or to have the blood flow properly until the bones are set in their proper position, until they are 'adjusted.'" Just so Christians need to be adjusted. When once we get into the right relation to God, into the position where he can let his life flow through, then Christian service becomes an utterly new thing.

Doubtless the greatest surprise of the Princeton Conference to those who attended for the first time was the "Say-So" meeting on the closing Sunday afternoon. Even those who had been present at the two former conferences and knew something of the Princeton Say-So meetings were quite overwhelmed at the result. It is a meeting held out-of-doors where the members of the conference one by one tell what God has done for them through the conference. The meeting began at three o'clock, with two or three glad songs of praise. The average length of a testimony was about one minute. The meeting was limited by the time for the evening meal, which was scheduled for 5.45, and a few moments before six o'clock the leader was reluctantly obliged to bring the meeting to a close. Not a testimony exceeded three minutes in length, and many of those that went straight to the heart consisted of a single sentence. Three and four were on their feet at once and some needed to rise over and over before they could have their opportunity. They were *personal* testimonies, and they were Spirit led. Two strong notes predominated through the testimony,—a decision to yield irrevocably the whole life to God, and a decision to trust Him to live his own Victorious Life through the human instrument.

"An ugly temper"; "giving way to irritation"; "doubts about

Finding a New Christ

the truths of the Bible"; "unwilling to go as a missionary"; "grudges against others"; "unlove toward people who are very trying"; "unwilling to testify for Christ,"—these were some of the hindrances that were mentioned as having been the stumbling-blocks in the way of complete surrender and the letting of Christ have his victorious way. Some of the decisions were made in that very meeting. Some who had not come clear through confessed to their great need and asked for prayer.

The meeting closed, however, with some aching hearts that were still unsatisfied although praising God for the great things that had been done. There was one mother, a missionary, who was eagerly expecting that her fifteen-year-old daughter would dedicate her life completely to Christ. The daughter had in mind a life given to music, with the pleasure and honor that this would bring. Her close friend, who also was a missionary's daughter, had not taken part in the Say-So meeting either. And there were other young people who had been surrounded with many prayers because they seemed so far away from the point of yielding, and who had still given no expression of their decision to let Christ have his full way.

But the conference was not over. There remained the closing communion service in the evening. Many felt that this service, with its closing message from Dr. John Alvin Orr, director of the conference meetings, should not go on until the unfinished part of the Say-So meeting was given right of way. So the tense moment came again when there was opportunity for those who had not yet surrendered all to make the great decision. There was not long to wait. One after another they rose. Here a young woman of brilliant talent told how music had been with her the great passion and the great end of her life. Now she was ready to give Christ first place and let him use the musical talent as he wished. Then two young girls who were sitting together rose one after the other. They were the daughters of the missionaries; one other young woman was ready to give music its proper place in a Christ-controlled life and go to the foreign field if He so willed it. Here another young man rises to lay his life at the Master's feet.

"Perhaps there are some who are ready to give themselves wholly to Christ, but who can not find words for their testi-

At the 1915 Conference

mony," the leader suggested; and while the congregation sang he gave the invitation for these others to make the decision by rising. Only a line or two had been sung when six or eight rose to their feet, and it seemed now that not a single delegate was to go away from the conference without having received a rich blessing.

What a wonderful communion service followed, with members of perhaps a dozen different denominations sitting together as brothers and sisters, all one in Christ Jesus!

"Isn't this message of Christ's power to give us victory over our personal sin likely to encourage selfishness and cause people to forget the great world need?" was a question that was asked of the Board of Managers of Princeton Conference. "Impossible," some one answered, "because it means the *death* of self." 2037

Was Princeton Conference self-centered, chiefly seeking spiritual satisfaction and joy and victory for those who were there? Let the answer be given in the flaming lives of the scores of younger and older men and women who went from the conference with a fixed purpose of going into foreign missionary work if the Lord should call them. The closing two days of the conference, which some one truly described as "simply beyond description," were fairly aflame with the passion of Christ's own heart for his lost world. Through Dr. Charles Ernest Scott of China, Mrs. Alice E. McClure of India, Mr. J. Campbell White of the Laymen's Missionary Movement, and others, the need of the heathen world was presented. The two great halves of the one glorious gospel were brought together,—Christ the one altogether sufficient for every personal need, and Christ the one altogether sufficient to supply the world's need.

In tense, terrific, terrible words, out of a heart overwhelmed with the awfulness of sin, Dr. Scott pictured the heathen world,—its heartlessness, its hideousness, its hopelessness, its hellishness,—a *lost* world, sinning against light, knowing God and yet serving Satan. Over against this picture Dr. Scott drew another, even more terrible in its convicting power upon his hearers,—the picture of an indifferent Church, which alone is responsible for the failure to take the crucified and risen Saviour to these lost millions.

And so God showed the delegates at Princeton Conference

Finding a New Christ

that the Life that is Christ must be a life that is burning with a passion to have Him made known to the very ends of the earth. No one who desired to enter into the victorious life was suffered to go away without facing the question as to whether he or she was willing to go to Africa or India or China or any place where the great Commander ordered. Scores of young people, and some of the older Christians too, expressed themselves as willing to do just this thing.

Even with the simple program, it was felt by many that the riches were too great to be taken in. After the memorable Quiet Hours with S. D. Gordon, who led the Bible period for the first four days of the conference, all felt the need of going off alone for quiet meditation. Mr. Gordon brought in a remarkable way the consciousness of the presence of God. None will forget the hour that was closed by first singing softly, "I need Thee, oh, I need Thee," and then repeating the chorus with a change of words:

"I have thee, oh, I have thee,
Every hour I have thee,
Oh, guide me now, my Saviour,
I lean on thee."

But with all the variety and infinite richness of the public messages, the private talks, and the fellowship at Princeton Conference, there was one single dominating note, and it was a note of no uncertain sound: the note of victory in Christ,—a victorious life that Christ was insistently offering to any one who would take it. Do you know young people, and older people too, who need this life? Plan now to have your church send a delegation of their strongest young men and women to the next conference.

This New Life message is not confined to the Princeton Conference, nor to the great Keswick Convention in England, but the Life is confined to Christ. Wherever he is known this Life is possible for the one who knows him and will open out the whole life to receive him as Saviour and Lord,—as Himself the victory, the joy, the peace, and the power,—the abundant Life that is God's own Life.

At the 1915 Conference

Conference Day Verses, 1915

CONFERENCE MOTTO

To me to live is Christ—(Phil. 1: 21)

First Sabbath.—In the beginning God
(Gen. 1: 1).

Monday.—Christ is all, and in all
(Col. 3: 11).

Tuesday.—That in all things he might
have the pre-eminence (Col.
1: 18).

Wednesday.—Yield yourselves unto
God (Rom. 6: 13).

Thursday.—There came a man, sent
from God, whose name was
— (John 1: 6).

Friday.—Launch out into the deep
(Luke 5: 4).

Saturday.—Let not your heart be
troubled: believe (John 14:
1).

Closing Sabbath.—He that believeth
. . . from within him shall
flow rivers of living water
(John 7: 38).

POST-CONFERENCE VERSE

Looking unto Jesus—(Heb. 12: 2)

Conference Day Verses, 1916

CONFERENCE MOTTO

To me to live is Christ—(Phil. 1: 21)

First Sabbath.—That I may know him (Phil. 3: 10).

Monday.—He that saith he abideth in him ought himself also to walk even as he walked (1 John 2: 6).

Tuesday.—The blood of Jesus . . . cleanseth us from all sin (1 John 1: 7).

Wednesday.—If ye ask . . . I will do (John 14: 14).

Thursday.—My grace is sufficient for thee: for my power is made perfect in weakness (2 Cor. 12: 9).

Friday.—Thanks be to God, who giveth us the victory through our Lord Jesus Christ (1 Cor. 15: 57).

Saturday.—Ye shall be my witnesses . . . unto the uttermost part of the earth (Acts 1: 8).

Closing Sabbath.—The Lord is faithful, who shall establish you, and guard you from the evil one (2 Thess. 3: 3).

POST-CONFERENCE VERSE

I know him . . . He is able—(2 Tim. 1: 12)

WHEN FAITH LET GOD WORK

A GLIMPSE OF THE 1916 CONFERENCE

THREE young women were standing in a trolley station in Princeton, New Jersey, on one of the days of the "third full week in July," which each year is a week of great miracles in that famous old university town. For during that week Princeton Conference meets. But these three young women were not Princeton Conference girls, and probably did not know that such a meeting was going on. They were complaining in rather outspoken fashion about the delayed trolley, when a young girl who did belong to Princeton Conference came up to them.

"What time is the trolley due?" she asked.

"It should have been here five minutes ago."

"Well, while we are waiting for it, shall we talk? Are you girls saved?"

One answered that she always had been saved, the other two confessed that they were not Christians. A little talk followed, with certain very pertinent Scripture verses. In a moment or two the young woman who believed she always had been saved saw herself as a sinner.

In an incredibly short time the trolley car appeared. The three young women had been touched,—not by the simple testimony of their new little friend, but by the Holy Spirit of God.

"Will you promise to think about this and read your Bibles regularly, and pray?" asked the Princeton Conference girl, as the car drew near.

"Can't we accept Jesus as our Saviour now?" asked one of the girls.

Three new girls boarded the trolley that was to take them away from Princeton, rejoicing in the delay, and happy in the possession of Jesus Christ as their Saviour.

"That is one of the reasons I wanted you to come to the Princeton Conference," said her unseen Friend to this little bearer of glad tidings as she walked back to the seminary campus, where Princeton Conference holds its sessions.

When Faith Let God Work

One of the first to enroll for the conference, weeks before its opening, was a young woman of about twenty, who after she paid her three dollars' enrolment fee had no idea where the balance of the money would come from to pay her conference expenses. She enrolled because the Lord had told her he wanted her to go to the conference. She was not going because she lacked a Victorious Life—that glad experience of joy and ease and victory in Christ had come to her some time before,—indirectly as the result of Princeton Conference. This year her desire was to go back and help others. She knew that if the Lord wanted her to get to the conference he would provide the money. She laid aside a little as she was able, and soon had twelve dollars saved toward her expenses. But the Lord told her he wanted that twelve dollars turned into another work, and without hesitation it was given. She began saving again, and when the fund had reached ten dollars, clear word came from the Lord that he needed this money also for something else.

The morning she was ready to leave for Princeton was a real testing time, as she still needed ten dollars to meet the expenses. She decided that perhaps the Lord wished her to remain only a day or two, and she went to the conference. On the opening day the business manager received a special delivery letter; in the envelope was a note addressed to this young woman. It was a note from one whom she did not know, but who had heard her give a testimony to the power of Christ to win victory. He wrote that he did not know anything of her financial needs, but the Lord had laid it upon him to send her some money. He left the note unsigned, that all the glory might be God's, as he said. In the envelope was ten dollars. It was this young woman who met the girls who were complaining because the trolley was delayed. And this was but one of the reasons why God wanted her at Princeton Conference.

A Pittsburgh business man had his life revolutionized during the 1915 Conference by stepping out in whole-hearted faith upon God's Word, accepting the gift of Victory as he would settle a business proposition, without any emotion. It was planned that in the Monday evening meeting of the 1916 Conference he should give his testimony to the miracles God had worked for him during the year. But on Saturday, the

A Glimpse of the 1916 Conference

opening day, a letter came from him saying that he would not be at the conference. Some who received this word felt that Satan was hindering. Prayer was offered; a telegram was sent; and on Monday evening this business man was in Princeton giving his testimony. It was a quiet, straightforward narration of God's sufficiency to turn a self-satisfied, "important" church worker into a power for God, and to make a new husband and father who was never betrayed into irritation or unkindness by anything that might happen in the home. The message swept with convicting power into scores of hearts of men and women who saw their own experience in the frank story of this man's life.

There was one young man who had been untouched by every message until he heard this straightforward testimony of the Pittsburgh business man. They got in touch with one another, and a night or two after there was a memorable hour for that young man when he saw that he could accept victory and everything needed in his life as an outright gift from God. He yielded completely and accepted the gift.

There was a young woman also who had not been reached by any other message, and who walked with this business man to the train when he left for home about the middle of the week. For the first time in her life she then took the definite step of being willing to surrender everything to God. This young man and young woman had come to the conference together. They were *prayed* there, after their other vacation plans had been settled and they were sure they were not going to the conference. Indeed, it was about the last place that the young woman wanted to spend her vacation.

Yes, God had a hand in sending people to Princeton. A hundred instances could be given of guidance as definite as in these remarkable cases. There were somewhat over four hundred people at the conference,—some of them for only one day, many for only part of a week. They represented nearly a score of different Christian bodies—no one ever thought of "denominations" at Princeton, we were all one in Christ Jesus; they came from California, Kansas and Colorado, from Arizona, New Mexico and Florida, from Maine and New England, and from Toronto, as well as the near-by points. There were missionaries from China, Korea, India, Arabia, Porto Rico, and the home fields. Some delegates came because they were hungry for the Victorious Life, some

When Faith Let God Work

because they wanted to help others; some came not because they wanted to, but because they were prayed there.

A consecrated Christian worker, Mr. O., who five years ago entered into the Spirit-filled life, and has, I believe, been living continuously in victory since that day, was asked to come to the conference to help in an important department of the work. After arriving he asked himself whether he was really in the Lord's will. For there were many heavy obligations in his own work resting upon him. In one of the pre-conference prayer-meetings of those gathered a few days before the opening, this man was praying, when suddenly the Holy Spirit gripped him and flooded his whole being with the presence of God. "Lord Jesus, we love thee," were the words he said when he broke down and finished his prayer mingled with tears, guided by the Spirit out of a heart overflowing with God's love.

On the opening Sunday of the conference he told a friend of his question about his being in the Lord's will, and then said that the special anointing God had given him in that little prayer-meeting had continued with him and that he was absolutely certain he was just where God wanted him to be, and that God had some definite service in view for which the special anointing was granted him. This friend had come to Mr. O. to ask his intercession for the vesper meeting that evening, which he was to lead. He felt peculiarly unfitted for it because of the many interruptions that had prevented preparation of the message, and in his own spiritual life there was a real need. When the two friends kneeled together to pray about the meeting, Mr. O. first laid hold upon God. Then his friend began to pray, and the Holy Spirit gripped him, filling his heart with a great love and compassion for the members of the conference, pouring out his own prayer in sobbing tones of love and eager desire after men's souls.

The presence of God came upon the meeting that night, and many were moved to lead in prayer. The message also went home, and right through the week there was revealed this one and that who had been convicted.

One young man whose conceptions of Christianity had been torn to pieces in that meeting came to the leader seeking light. Though not yet thirty, he was an elder in his church

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and superintendent of his Sunday-school. He held a business position of responsibility, and it was inconceivable to him that any business man could be free from worry and anxiety about his business every moment of every day,—even when he was not sure that certain bills would be paid at the right time.

"I have been a Christian all my life," he said, "and I never heard that it was possible to get victory over all known sin. There is no Christian like that in our town. I am not saying it is not true. But it is an entirely new thing to me."

This earnest Christian went on to say that he learned from the Shorter Catechism that "No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed." He felt, as he put it, that he had to sin if he wanted to be orthodox. His friend told him that the statement of the Shorter Catechism was correct. "But a man who has Christ dwelling within him and living his life for him, winning his victories for him, supplying all his needs, giving him peace and joy, is not a 'mere man.' It is really an insult to the Lord to call such a man a mere man." And the catechism is correct, too, if the area of undiscovered sin is in view. But the "orthodox" interpretation of this phrase briefly put is, "a Christian must sin," must fall at some time before known temptation.

Yet it is the privilege of every Christian to live every day of his life without breaking the laws of God in known sin either in thought, word or deed. This is an amazingly new message to thousands of earnest Christians, who, like this young business man, are serving the Lord to the very best of their knowledge. With many others he went from Princeton Conference with the ideas of a life-time utterly upset, and rejoicing in the sufficiency of Christ to meet every need, even to take away every whit of anxiety in business and in church work, however dark the outward circumstances might be.

In God's plan for bringing certain people to Princeton Conference to do certain work or to get certain blessings, He found it necessary to upset a good part of the pre-arranged program. Or if God did not directly upset the program he used the changes in a marvelous way. Dr. Scofield was to

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lead the Bible period for four days. He gave the opening message on Sunday morning in the Bible period, and then on Sunday evening he came to give the message at the church. Dr. Scofield was much overcome by the heat, and went to the church in great physical weakness. But he said that he simply had to go; God was sending him. The fortieth chapter of Isaiah was read, and his intention was to bring a message on the last verse of that chapter. But as he rose to speak the Lord told him definitely to take other Scriptures, and speak on the Spirit-filled life as the privilege of every Christian. It was a message of marvelous power, straight from the heart of God, and it lifted the hearers into a place of eager desire to appropriate such a life. The effort exhausted Dr. Scofield, and as the intense heat continued he was unable to give his three other messages.

One of Dr. Scofield's hours was taken by a man whom God sent from the trenches in Europe. Mr. and Mrs. Ralph C. Norton after landing in New York came immediately to Princeton, reaching there on the opening Saturday evening. Mr. Norton told of the miracles of soul-saving among the British and Belgian soldiers, and at the close of that first meeting, Mrs. Norton sang "Tell Mother I'll be There" as she sang it in the meetings for the soldiers. Hearts were touched just as they were in those camps in England. Mr. Norton gave the invitation as he did in the soldiers' meetings, this time asking for Christians who would yield themselves completely to God, which some did. Then when he asked for those Christians who would trust the grace of Christ to use them as soul-winners, as one man almost the entire audience rose.

On Wednesday night Mrs. Norton took the place of another speaker who was unable to come, and at that meeting there was an even greater outpouring of God's Spirit. Mrs. Norton told her personal experience of entering into the Victorious Life after she had gone to work among the soldiers. When the invitation was given for those who would yield completely and accept Christ as their Victory, no less than thirty took this definite stand. All knew that it was because God was present.

On another evening the Spirit seemed to guide to a very sudden decision to ask Dr. Howard Agnew Johnston to give the message. Dr. Johnston was present throughout the week,

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leading one of the mission groups in the study of the "New Era in Asia," and had also addressed the conference from the platform. On the evening that he was unexpectedly called upon to give the message, the Living God was so lifted up that young people and older people testified that they had been gripped as never before in their lives. The message was on the atmosphere of spiritual power,—the absolute necessity that God is under to have human faith before he can perform miracles. "Some people suppose," the preacher said, "that God could, if He wished, pour out great spiritual blessings upon Princeton. Nothing could be farther from the truth. God cannot pour out any greater blessing than our faith permits Him to do." Many went out from that meeting with the message that was quoted from Moody ringing in their ears, "God is longing to find a man to whom he dare entrust more power than He now dares to trust to any living man." Moody had said it with a sob in his voice as a confession that he was not that man.

Another change in the program was caused one morning by a sudden downpour of rain. At the close of Dr. Griffith Thomas' Bible period in the morning the delegates were to separate for the mission groups, and return at eleven o'clock for Mr. Trumbull's hour on the Victorious Life. The rain prevented the leaving of Miller Chapel, where the Bible period was held, and it was decided to have Mr. Trumbull's hour at ten o'clock in the chapel, to be followed by the mission groups later. One young man who had definitely planned to go to his room to rest at the close of the mission group period, and thus miss Mr. Trumbull's hour, was among these who remained, yielded all, and entered into the new life. A woman who had deliberately planned to avoid the period on the Victorious Life was kept in the chapel by the rain, and she too was among those who received Christ in his fulness.

A young business man, who in his college days and afterward was closely associated with Christian work, came to Princeton for the closing day or two, bringing three or four friends with him that they might receive a new vision of Christ. But he soon discovered that he himself was not having victory, and was puzzled and convicted by all that he heard. He asked himself whether those who claimed victory were not guilty of a "holier than thou" spirit. He asked

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himself, too, whether this message was not entirely too subjective, paying little attention to Christian service. Had he been present for the whole conference he would have found these very points considered. He went away hungry and disappointed. A few days later business called him to New York, but a heavy storm hindered the business and he went to a Y. M. C. A. reading room, found a report of the Keswick Convention of England, and read much of it. The last chapter answered the very questions about the Victorious Life that had been puzzling him. On the train back to Philadelphia he accepted the whole wondrous gift from God, and is now radiantly telling his friends of God's sufficiency to meet every need.

This young business man is but one of a number who went away from Princeton Conference hungry and dissatisfied, who have since found Christ in his fulness. And there were others who did not get to the conference at all, but who were prayed for there and have been caught in the same marvelous stream of power.

Let me quote from a letter that a young college girl wrote to her brother while he was attending the conference:

"I know just why you are eager for me to go to the conference. You think that I need it—that I am not right. Probably not; but Princeton is not what I need to set me straight. The answers to my problems are in my own heart, and depend on the attitude of my heart toward the Lord. But what I want is not to be found in the message of the conference. I have proved to myself that I have never had what you and a *very few* others have. I do not believe that I am capable of having it. . . . I am a common, ordinary, natural Christian, and I feel that I love the Lord truly and want to serve Him in what I do. I am sorry to grieve you, whom I love so dearly, but I must tell you that if I come to Princeton I shall not receive what you want me to."

She did not come to the conference. But God sent one of the young women from the conference to her home. They slept together on the Sunday night after the conference, but before they slept, they talked and prayed.

On Monday morning, with a new, radiant face, this young woman put her arms about her brother as he came down the

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stairs and said, "I have gotten what you wanted me to have." The weeks that followed have proved that she had gotten just that—Christ as her supernatural victory.

Before I close this sketch of the sort of things God has done and is doing in answer to the prayers of The Sunday School Times readers and of many others, let us follow two or three of the delegates who went from the conference rejoicing in God's victory. One young woman who a year before at the conference gave God a broken, dissatisfied life,—full of doubt, turning to Christian Science and other vagaries,—and received in return the Life that is Christ, this year not only helped others into that new life, but went from the conference with a new joy in the boldness God was giving her in witnessing. She left home on Friday for a little trip, spoke to a man on the train about Christ, in the evening led a young Christian into the life of full surrender and trust. The next day she spoke to two unsaved girls, and one of them accepted Christ; and another Christian was led out into victory. That night the Holy Spirit laid upon her a great burden for souls and a hunger for God's Word and prayer. She rose at two o'clock in the morning and for two hours had a precious time with God. She asked him for an opportunity to witness the next morning. Her grandfather, who was superintendent of a little mission Sunday-school, asked her if she would speak at the school. The result was that four gave their lives to Christ and accepted him as their Victory. Among the four was her grandfather.

Another young woman who had been greatly used at the conference remained for several days in the East before returning home, and the result was a half dozen or more unsaved girls won to Christ, and a score of Christians led out into a life of surrender and victory.

A young pastor who, although trusting Christ for victory, received at the 1916 conference a clearer vision of what it all meant, held an echo service in his little church on the Sunday following the conference, with sixty-six present. Five of his young people who had been at Princeton gave their testimony. It was a church that had seen much of God's great power in revivals, and in the winning of souls, but never was the presence of God so manifested. At the close of the service thirteen surrendered utterly to God, and accepted his gift of victory, while two others expressed a willingness to

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surrender and to receive everything that God had for them, though not fully laying hold of the miracle of faith by which the fulness of the Spirit is appropriated.

On every hand, wherever I come in contact with the Princeton delegates, there are these stories of His miracle-working power. Is it not one of the signs of a quickening that will call out Christians here and there from the whole church who will boldly claim this supernatural Life,—which is open to every Christian who will yield all and then accept all as an outright gift from God. For the eyes of God are still going to and fro throughout the whole earth to find men and women to whom he dare entrust more power than at this moment he dares to entrust to any human being.

THE MIRACLE OF SUFFICIENT GRACE

ANOTHER GLIMPSE OF THE 1916 CONFERENCE.

A CHRISTIAN woman—a very respectable church-member—was listening to the earnest message of the leader of an open air Vesper service at a summer conference. He was reminding his hearers of that difficult verse, "In nothing be anxious," and he was daring to say that it was possible and a duty to live the Christian life without any worry or anxiety.

The conference was just beginning, and the woman listening had not had a comfortable time since her arrival. The room assigned to her had not been to her liking; things had gone wrong; she was upset and irritated.

As she listened to the message, "In nothing be anxious," she sniffed. "Humph," she said to herself, "if he and some of the other leaders here were a little *more* anxious perhaps the rest of us might be more comfortable."

A week later the conference delegates met in the open air again, on Sunday afternoon, for a great "Say-So" meeting,—the redeemed of the Lord being given an opportunity to "say so"—to tell about any blessings that had come into their lives at the conference. For three hours the meeting continued; nothing could stop it. More than one hundred persons arose to their feet, one after another, to tell in glad, grateful sentences of their new joy in their Lord. And toward the end of the meeting this Christian woman arose and with a shining, happy face and an electric voice rang out the words, "I do thank God for that verse, 'In *nothing* be anxious'; and I'm going home *never* to worry again."

She had been unable to escape the Miracle of Sufficient Grace which had flooded the lives of so many in such countless ways at that Victorious Life Conference at Princeton, New Jersey, last July. Worry had been her sin, as it is the sin of so many Christians. Now she *saw* it as a sin, and by faith she had accepted the sufficiency of Christ's grace to cleanse it out of her life.

A middle-aged business man was permitted of God, early this year, to pass through a crushing sorrow. His daughter,

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who had been married only a year and who was his co-worker and close companion, was burned to death. He wrote to The Sunday School Times that his faith had been shattered, and that he was planning to attend the Princeton Conference.

He had been there but a day or two when he "let go" in a trustful, sweeping surrender of his life to his Lord. Then, as the days of the conference went on, he just appropriated more and more of Christ. And at that closing Say-So meeting none who heard him can ever forget the radiant joy of this broken-hearted father as he said, with a supernatural light in his face: "I came here seeking, and I *found*." Then he went on, with the characteristic brightness and humor through which he had brightened other lives all through the week, "I've got one on Jacob. He tells us that he woke up and said the Lord was in that place and he didn't know it. *I know it.*"

"My grace is sufficient for *thee*," was the Scripture that God made omnipotent in many lives this year at Princeton Conference. Faith came by hearing, and hearing by the Word of God. People faced facts that God declares are so; and then they rejoiced, with joy unspeakable and full of glory, that those facts *are* so, and they quietly rested the whole case there.

After the more than one hundred persons had testified that closing Sunday afternoon, to the blessing of new or restored victory in their lives, and the time was approaching when the meeting was to close, one of the leaders was prompted of God to say that he was sure there were some present whose hearts were heavy because they could not testify to the blessing they longed for. And he believed an opportunity should be given to all such who might wish to rise and testify to this fact,—their unmet need.

Would any be brave enough to do this? Yes; the burden was heavy on some hearts, and more than twenty, either by speaking briefly or simply by rising, told of their need of prayer that the Lord would enlighten them and set them wholly free; and a volume of loving, pleading, and trusting prayer went up.

A minister was among these who arose. He said he was doing the hardest thing he had done in twenty-five years in getting to his feet. For, though he had surrendered his life

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to the Lord, he said, he was not satisfied; he did not have the blessing that Princeton Conference had brought to so many.

The next morning that minister was at the room of one of the leaders soon after six o'clock, and the two walked together to the dining hall where one had to take an early meal before his departure. "I have done everything I could in this matter," said the minister quietly, "but I can get no assurance of victory."

"Then take it without any assurance," said his friend. "For by 'assurance' you mean a consciousness, a feeling, some evidence of some sort, that Christ is meeting your need. But he says to you 'My grace *is* sufficient for *thee*.' Now let's stop for a moment, and you just tell him that you *know* that it is, on His bare word, and thank Him now for meeting all your needs." And the two men stood together in the roadway in the early morning, while that minister, in blind faith, took all that he longed for on the simple word of Jesus that His grace *is* sufficient. Then the blessing was his.

At the beginning of the week a gray-haired physician, well past seventy years of age, said impulsively to one of the leaders, "I want to say this to you; I've come here to Princeton for just one thing, Victory; and I've got to have it."

"Then you'll get it," said the other; "God will give it to you."

As they talked together the younger man thought he noticed the odor of tobacco on the physician, and was a little surprised, because as a rule a man who is hungering for victory is likely to have passed the point of surrender, giving up everything that might even seem to be questionable. Of course he said nothing about the tobacco to his friend, but he wondered a little how that point would be taken care of.

Early one morning about the middle of the week the physician came to this man and said, "I had a great victory last night." Then to his friend's surprise he went on, "I had been fighting the tobacco habit. Last night in our prayer group I pulled a cigar out of my pocket and laid it down before Dr. —, and said to him, 'I'm fighting that, Doctor.'"

"A little later another man in the prayer group said to me, 'Why do you fight it?'"

"'Because I ought to give it up,' said I."

"'I wouldn't fight it if I were you,' said he."

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"'Why not?' I asked in surprise.

"'Because it's not a good thing to fight it,' said he. 'It's really distrusting God to fight tobacco,' he went on. 'Why don't you just trust the whole thing to God?'"

"Well," the physician said in telling of his experience, "we three men then went down on our knees together, and we talked very plainly indeed to God about this matter."

He gave a happy little smile, and said abruptly. "It's all over now. It's gone. And when a man has been smoking from twelve to twenty cigars a day for fifty years that means a good deal."

The gray-haired physician had awakened that morning, practically for the first time in his life that he could remember, without any desire for tobacco. And as his friend saw him from day to day during the conference, after that, he would say with a smile, "It's all right." He explained later that it had been nearer sixty years than fifty that he had been smoking inveterately and excessively. The man whom God had used so marvelously to free this enslaved physician had passed on to him what he, in turn, had received at Princeton Conference two years before, that it is better to trust than to fight. And, as the physician told another conference leader the following week, after they were both back in the city together, "It's victory at every point." Not merely freedom from the power of tobacco, but freedom from the power of *sin*,—that is what the miracle of sufficient grace accomplishes.

"I hope there is no one here," said Mrs. Ralph Norton in a clear, fearless, God-given message on the miracle that God had wrought in her life even after she entered upon the evangelistic work with her husband among the soldiers of Great Britain and Belgium—"I hope there is no one here who is putting an experience before Jesus." In a memorable message Mrs. Norton made very clear that the Victorious Life, which Princeton Conference stands for is not merely "a blessing," nor "an experience," but a Person, Christ in his fulness: "just Himself."

How we may have Christ Himself as the fulness of our life was made inescapably plain at Princeton. The two simple conditions of this life of victory were kept constantly before all: surrender, and faith. We must give Christ all there is of ourselves before he can give us all there is of himself.

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Surrender was shown to mean the uttermost giving up of all that we have and all that we are to the mastery of Jesus,—our worst, our best, our possessions, our past, our future, our life plans, our loved ones, our will, our *self*.

But as soon as we have made this complete and unconditional surrender, then we must remember that Christ instantly accepts the whole responsibility of living in us in his fulness, of accomplishing in us the miracle-victory over the power of all known sin, of producing in us all the fruit of the Spirit. Yet he cannot do this until we tell him that we *know* he is doing it; and we know this, not by any changed feeling, nor by any evidence, or any proof, or any manifestation of any sort; only on the strength of his pledged word: "My grace is sufficient for thee."

How patiently, how prevailingly, how gloriously God worked the miracle of accomplishing both surrender and faith in the lives of those who attended Princeton Conference!

At the close of one of the meetings a woman came up to the speaker and said that she had surrendered everything, and had done everything that she had been told she ought to do, yet nothing had happened. She was having no such experience as so many of the others were talking about. The speaker showed her that she must accept everything from the Lord, in blind faith, before "anything happened." She must believe that Christ was now doing in her life all that was necessary for the miracle, because she had his word that his grace was sufficient for her.

"Do you believe?" he asked her.

"I *do*," she said in a quiet, confident tone of assurance. And the miracle began.

At the Inquiry Meeting at the close of the week questions were being asked and answered, when one of the delegates said that his difficulty was that he had been having certain failures, which he named, in his life. The leader of the meeting reminded him that those failures were in the past; and then he asked him whether now, at five o'clock on Saturday afternoon, the 22d of July, he was ready to trust the Lord Jesus Christ to work the whole miracle of the new life in him. The whole meeting was blessed as the man quietly but quickly rose to his feet, and, stirred with deep emotion, spoke the

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words, "By the grace of God I do trust him now." *That* was the step of faith that Christ instantly honors and blesses with His very fulness in the life. We can all believe Christ in that way. Let us do so now.

A business man from New York ran over to Princeton with a letter of introduction to one of the leaders, to confer about a foreign missionary work that he represented. He dropped in at a meeting in which the truth of the Victorious Life was being set forth. Going to the dining-room with the leader of that meeting, as they sat together at dinner he began asking questions about the Victorious Life, showing that he was quite ignorant of this truth, perhaps having heard of it for the first time that day. He asked whether there were at the conference any business men who were in the thick of things in the business world, and who at the same time had homes and children of their own. Yes, was the reply, there were such men at the conference.

The New York business man went on to say that he could, of course, understand how certain persons whose lives were not under such temptation could have this Victorious Life, but of course it would be a very different matter, and a very much more difficult matter, for a man to be victorious in the pressure of business life, and under the test of the irritation of small children in his home.

His friend said that the Victorious Life must work under all circumstances or it could not work under any; and that—because of the same sinful nature in all men—it was just as "hard" in one case as in another. This seemed a new thought to him. Then a Pittsburgh business man with four children was mentioned whose testimony had been given early in the week, and had covered in a wonderful way one of the points inquired about by the New York man. But the New Yorker was disappointed to learn that this practical "overcomer" had left the conference.

He saw some one better than the Pittsburgh man, however, during his brief one-day stay at Princeton. He saw the Lord. He took a walk with another of the leaders, they threshed the thing out together and prayed it through; and this man of past forty, who as he said had been chasing money all his life and had gotten it—but at what a cost!—went back to New York to start life all over again, a new creation in Christ.

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The next day he sent two of the girls who were employed in his office to Princeton Conference with a letter of introduction, in which he said :

I am at my desk, praising Him, looking and leaning away from self. He is to be my all in all by His grace from henceforth. He is able and willing, to Him be the praise. Keep on praying for this [hitherto] poor defeated Christian man, surrounded by a multitude of trials and temptations, a perfect avalanche of them. Oh, that I can return if He wills next year to be able to report real continued undefeated Victory.

A business man in a near-by city who had suffered heart-breaking failures in sin and who had made all his plans to attend the Princeton Conference, was trapped so completely by the Adversary that he did not get to the conference at all. The conference week was over; he had lost his chance for entering into the new life; and he so sorely needed it.

Two days later he met one of the conference leaders on the streets of his city. The sin-enslaved man could scarcely talk as his friend asked him how things were with him. That evening the two men went out to the home of the one who had attended the conference, went together to a mid-week prayer-meeting where the story of the miracles of the conference was told, returned home together, and there, on their knees, claimed for the defeated man the freedom with which Christ sets men free at Princeton and the world over. Christ answered in miracle-power. The defeated man arose from his knees free in Christ Jesus. He is praising Christ to-day for the Miracle of Sufficient Grace.

May we always remember that everything must depend upon *Christ* and *his* work, in this matter of victory, after we have surrendered our lives to him. Let us recognize this as simply as one of the elderly women at the conference was enabled to see it. She had a long talk with one of the leaders about herself and her unsatisfied longing for victory. As they finished talking the matter over, and the truth had been plainly set forth, she was asked, "Is it all right now?"

"I think so; I hope so," was the reply.

"Then it isn't," was the response that surprised her.

"Is that so?" she asked.

"Yes."

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"Tell me why," she asked in uncertainty.

"You are not trusting Jesus, you are doubting him, when you say, I think so; I hope so. Do you believe that *Jesus* is all right?"

"What do you mean?" she asked.

"I mean is Jesus, so far as his own character is concerned, all right?"

"Certainly!"

"I like your ringing positiveness in that answer, 'certainly,'" said her friend. "And is Jesus' work perfect?"

"Absolutely," came the confident reply.

"Well, this victory is *Jesus'* work. If Jesus is perfect, and if his work is perfect, then 'It's all right,' isn't it?"

Now the reply was satisfyingly clear, quiet, and positive, "It *is*."

Shall we not all say, with those who came away from Princeton rejoicing, "I know *him* . . . *he* is able"?

THE MISSIONARY NOTE AT PRINCETON

HOWARD A. BANKS

*From "The Missionary Watch Tower" in
The Sunday School Times*

SANELY and scripturally emphasizing the possibility of the victorious life in Christ as few other conferences in America do, and therefore supplying a distinct spiritual need of the times, the missionary note is sounded in trumpet tones at Princeton Conference. The victorious life and the desire to obey the Great Commission automatically couple them.

The placing of divine omnipotence at the disposal of a Spirit-filled child of God was thrillingly told by Dr. Howard Agnew Johnston on Friday evening in his story of William Jessup, a Presbyterian missionary in Syria.

Rev. Edwin E. Calverley, missionary in the sun-scorched sands of neglected Arabia, dressed in the curious Arab garb, spoke to a roomful in Alexander Hall, thus enabling those to hear him who could not attend his missionary group study. After relating much of his own loving service, he told a beautiful story of Dr. P. W. Harrison, who, after the refusal of a Mohammedan father to give his blood for transfusion into the veins of an idiot son, cut his own left arm, took out a piece of vein for use as a drain and through this channel poured his rich red blood into the body of the boy. The operation, sad to say, was unsuccessful, but the self-sacrifice of the physician created great amazement among the Mohammedans.

Mrs. Alice E. McClure, former missionary to the Punjab and now teacher of the Bible in Westminster College, in addressing a morning meeting in Miller Chapel, quoted some writer's apt comparison of the Buddhist—with his hope for eventual absorption into Nirvana—to a baby monkey, clinging to the back of its mother (representing Buddhism itself) as she leaped from tree to tree. It didn't know what accident might happen or what harm might befall. It merely clung and hoped for the best. Thus the Buddhist clings, half-despairing, half-hopeful to his religion. Mohammedism, on the other hand, is like the cat carrying her kitten in its mouth. If she drops her baby, it is "kismet," "it is from Allah," "it is fate!" How different from Buddhism with its uncertainty

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and Mohammedism with its fatalism, is Christianity, holding forth a Saviour who is the good Shepherd of his sheep, confident always that they will be led beside still waters and in green pastures.

It was a rich treat to hear by word of mouth from Mr. and Mrs. Ralph C. Norton of the work they have done amongst the Belgian soldiers; and Robert E. Speer gave one of his always inspiring missionary messages.

Miss Bell, a colporteur of the American Bible Society, who traveled alone through the southernmost countries of South America for four years, gave to one of the missionary groups a thrilling account of conversions from the reading of the Bible itself. She underwent no little persecution, and the children, under superstitious persuasion from authorities, several times stoned her.

Mr. W. G. A. Millar, of Pittsburgh, Purchasing Agent of the American Bridge Company, in a testimony before one of the groups, told something of his passion for personal work, "fishing for men in the American business world," as he puts it. Neither Miss Bell nor Mr. Millar was on the program as a speaker. They attended the conference as delegates, but, in their instance, as in others, the Holy Spirit seemed plainly to have a hand in making adjustments and rearrangements on the program throughout the entire conference.

Numerous young people at the conference were volunteers for the foreign field, and definite appointments were made for them to meet with the leaders of the various mission study groups for prayer and guidance.

These incidents give some idea of how the missionary spirit abounded at the conference. As the Editor of the Missionary Watch Tower himself taught a mission group, he is not in a position to give any definite report of the splendid teaching of the other mission groups, the one on "India Awakening," led by Mrs. McClure; "Korea in Transition," led by the Rev. Walter Erdman, Presbyterian Missionary to Korea, "Day-break in the Dark Continent," led by Pastor Orson R. Palmer, Home Director of the Africa Inland Mission; "The Moslem World," led by the Rev. Edwin E. Calverley; "Old Spain in New America," led by Rev. James A. McAllister, missionary in Porto Rico; "New Era in Asia," led by Dr. Howard Agnew Johnston. Those who attended these classes spoke of rich blessings received.

THE GUARDED LIFE

W. B. ANDERSON, D. D.

Opening Address of the Conference, Saturday Evening

THE group of Christians who conceived the thought of this conference had a definite object in view. This object is stated in many ways in different places; some call it the purpose of deepening the spiritual life, and some promoting the higher life, or the surrendered life, or the victorious life. I was in Pittsburgh last winter at a conference where the same message was given and they had a name that seemed to me to be very expressive. They called it "A Christian Life Conference." I thought that covered it all—a Christian life conference. That is what we come together for: to learn more of what the Christian life really is, with all that that term might contain, and out to the very uttermost reaches of that term. What does it mean to live a Christian life? We realize that we live in the enemy's country. And we know something of the battle song that we have been singing, and there has got to be armor girded on, and life is a desperately earnest thing. I want to talk a little to-night about the Christian life as "a guarded life."

We have always heard that self-preservation is the first law of nature. And it is. Jesus Christ did not abrogate this law, but in his teachings he plainly recognized it when he said, "For what doth it profit a man, to gain the whole world, and forfeit his life? Or what should a man give in exchange for his life?" It is necessary that there should be such a "first law of nature."

Just as truly, *self-devotion is the first law of grace*. Jesus Christ came down into the established order of nature to announce and illustrate this law. He did so repeatedly and in very simple terms. "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." (Mark 8: 35.) "Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." (Luke 17: 33.) "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." (John 12: 25.)

He did not in such statements abrogate the law of nature and teach men to despise life, as ascetics of different religions and philosophies have done, but he came with a teaching con-

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cerning the transmuting of temporal life, through the divine touch, into eternal life. It is the touch of God which turns the base metal of temporal life into the gold of life eternal.

Every man must be interested in life, for every man holds a life as his inalienable domain. Here, and only here, he is supreme lord. Here is absolute monarchy. Others may counsel, but he must invariably decide. None can enslave until he surrenders sovereignty. He holds the eternal destiny of his own life in his own hands. No man, recognizing such a fact, can look with indifference upon life. Life is man's most cherished treasure. The question, "What shall a man give in exchange for his life?" can have but one answer. The things that men are ever willing to give up are the things that are in some way curtailing "life," as they interpret the term. The things that men are ever striving to acquire are those that make more "life," as they understand it. Since it is man's most cherished possession, and that for which man himself is responsible, every man must be supremely interested in the guarding of life.

In the *world's* fostering and guarding of life, it takes account of it only within the limits of time and space. Its span of life is from the cradle to the grave. It does not take any account of the fact that man will live beyond the grave, or if it does, it looks upon it as a fact that has no bearing upon this present problem. It takes no note of the fact that man is accountable for his present life to One who transcends space and time, or if it takes note of the fact, it lays such emphasis upon the importance of self-preservation and self-service, that the thought of God is lost sight of. The world's problem of life is how to *make a living*, how to get on *in the world*, how to rise *in the world*, how to make a mark *in the world*, how to master *the world*. Apart from pure religion, the world has never sought to operate in any higher realm in its serving life and developing it. The inflexible rule of success for life in the world is service of self. To each individual, self is the center of the universe. It is the capital of the world. It is the great world metropolis. The desires, and ambitions, and interests of self take precedence of all other things. All the world's riches in every realm must be sought, and brought into the treasures of self.

This is a principle of nature. God has so made man and has fixed these intuitions in his being. It is only along these

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lines that he can develop normally. A man must look to the interests of his body and feed it with the best of food, if he would develop into a vigorous man physically. He must reach out into the intellectual world and bring in stores of wisdom and knowledge, if he would be a worthy thinker. He must provide social and æsthetic enjoyment for himself, if he would be a member of society. He must learn to decide for himself, to rule himself, and to impress his judgment and will upon other men, if he would be a worthy leader of men. God never abrogated this law of nature, and it is right and good in so far as it is normal, and in so far as it serves to develop a man most perfectly and harmoniously, for in the sense of the world, *I am my universe*. Snuff *me* out and you have annihilated the universe for *me*. God still exists but there is no God for *me*. In the sense of the world there is no higher service than the service of self, and the way to guard life *in the world* is to make all serve self.

This service never satisfies man, however. It seems to satisfy the brute creation, but in man there is a spark of immortality. He knows that above his human ken, and beyond the grave, there is life that calls for a guarding that will reach out into that beyond. Christ recognized this when he made this statement about saving life. He did not say that if any man "saved" his life he would lose it. He said that if any man "desired" to save his life, or if any man should "seek" to gain his life, or if any man "loved" his life, he would lose it. He knew that down deep in his heart every man knew that the service of self in the world could never satisfy the longing of man to have his life truly guarded. He knew how elusive and unsatisfying had been all men's efforts to complete life in the world. Long before His day, men had gone through the most intricate mazes of abstract thought, and had constructed systems of philosophy that were complete and consistent in so far as the human mind could discover, but the giants of thought developed by such processes had realized that they were only reaching the edges of the eternal wisdom and knowledge, and they were not satisfied that they yet knew much of the mystery of the guarding of life. Men had sought far in the realm of pleasure for that which would satisfy life. They had made a religion of that which would satisfy man's sensual appetite while conserving his sensual powers, and as ever, sensual pleasures had satisfied only for

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the moment, and had left man with a burning thirst for that which would give a permanent joy to life. Man had gone far in the mastery of self, and the conserving of the powers of self for the service of self, but had realized that if he would have a lasting rule, it must be under some other king. It must have been with a knowledge of the elusiveness of this search for satisfaction in life in the world that Christ spoke of "desiring" and "seeking" to save life, and "loving" life, when he was talking of its true guarding.

While the world had been seeking to guard life by its principle of self-preservation and self-development, man had a religious intuition that life could be kept only by devoting it. Working on this principle, different religions had been impelling men to acts of self-torture and of self-immolation. They had not risen *above* the law of nature, but had cut straight across it. They had jumped to the conclusion that all things of sense were vile and that they should be selfishly destroyed for the self-salvation of man. They had finally decided that the way to save self was to destroy its life.

Christ's principle of the guarding of life never taught that life in itself is vile, or that the law of self-preservation is wrong, or that self-torture or self-immolation is a virtue. He taught men that the only way to preserve life was to devote it, but his teaching was a method of guarding life that was reasonable. It was the presenting of the body a *living* sacrifice. While life was to be utterly devoted to God, it was to be devoted as life maintained at the highest state of development and in the most vigorous state of activity consistent with the will of God. Jesus Christ has never asked that man should make this living gift an emasculated human being, or that any of man's normal, vital members be cut off, or that any of his normal, human functions of life be made void. He came not to destroy but to fulfil. He came not to curtail life but to release it. He was constantly engaged in pushing back the confines of life and breaking the shackles of death. It has always been men's distortions of His teachings that have led the Church to strangle life in cloisters and shut it out from free and vigorous currents that would purify humanity. Jesus Christ himself is the Life and will not submit to shrinkage nor confinement.

In these verses, Christ speaks of three distinct motives that operate in this devotion of life that lead to its guarding.

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Three motives that cannot in any sense be selfish, but all of which reach outside the borders of self. The first of these is a hatred of life "in this world." It is not a hatred of life, for that would be morbid and its perfection would be suicide. It is necessary at this point to recall the definition of life as used here. It is not hatred of the principle of life or of vital force resident in himself, but it is a hatred of his "soul" *in this world*. It is a hatred of having his "soul" subjected to the natural law of selfishness when it should be subject to the law of God, which is the law of love or selflessness. The root of all sin is selfishness. God himself is the source of human life. Into man's nostrils God breathed, and man became a living soul. Normally, human life will be subject to the laws of the life of God. God is love, and all self-seeking is diametrically opposed to love. "This world" has been subjected to the law of selfishness, and the soul that is seeking to guard life according to the world's methods is setting itself against the law of God, which is the law of unselfishness. The man who truly seeks to guard his life will necessarily turn in hatred from sin, the very essence of which is selfishness, for it is this very sin that is the mortal enemy of his life. The only force that can entice a man to destroy his life is the principle of selfishness, and if a man hate this, he may hope to find the eternal guarding of his life.

There is a danger to the Christian in his attitude toward sin that it may become a morbidly selfish desire to escape from sin and its consequences. Too much of the spirit of Christianity has been a gospel that has announced the salvation of the individual from hell. There is danger that the "victorious life" may become a selfish introspection striving always to guard the life from sin for the sake of one's own peace or comfort, or even holiness, as an end in itself. The Christian's attitude must be a passion of hatred of evil. It must be a devotion stronger than the passion of patriotism that drives the warrior out to lay down his life for his country. It must be the passion that will recognize sin as the one mortal enemy of life, and that will be willing to act accordingly. It must recognize the fact that the very essence of this sin is selfishness, and that every spark of selfishness is this sin. So does the soul face out toward the great door of eternal life opened in Jesus Christ, the Son of God, who is Love.

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The second of the great motives that operate in securing such devotion of life as to assure its guarding is devotion *to a person*. In the verse in Mark, Christ does not say that he that destroys his life shall preserve it. That is what heathen religions and philosophies had taught regarding self-immolation. That is suicide. Christ put before us a great object for the devotion of life. It was to be out of a passion for himself. He is not only the Life-Giver, but he is Life. His people live not only for him, but *in him*. He came not only to found a religion, but to be a religion. He dared to make the whole objective of life "for His sake." Christianity with Christ left out is as empty a system of philosophy as any of the others, and no more than they can it guard the life of man. The only hope for the guarding of life is a passion for Christ Himself. Many a man fired with selfish ambition has made a mark on the world, but the mark has always been a scar. Men fired with the love of Christ have gone forth to heal wounds and erase scars. His great, unselfish heart loved the world down to the death on Calvary. He devoted his life for men. He burst the bonds of death and opened the door of a guarded life for any man who will enter in. He has put his life into the hearts of men to go forth in his spirit of unselfishness and serve their fellowmen with his devotion. He has said that we know love now because he laid down his life for us, and that we ought to lay down our lives for the brethren.

This devotion to Jesus Christ may find a thousand forms of expression, but it will always be according to the one great law of obedience. He said, "If ye love me, ye will keep my commandments." This obedience may be a quiet life hidden away from the world in the seclusion of some office, or school-room, or kitchen, or work-shop; or it may be the strenuous life of public service, or it may be long years of ardent missionary labor in some stony field of heathendom, or it may be a swift martyrdom. But whatever the life of obedience be, it insures God's guarding of life.

A few years ago, a Christian young man named Kartar Singh, one of the great race of Sikh warriors who saved India to the British Empire in the days of the Sepoy Mutiny, disappeared, and no trace of him could be discovered. Just this year it has been found that he had slipped away into Tibet to tell the story of Christ. Notwithstanding insistent warn-

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ings to stop, he preached very boldly. Because of his persistence, the people threatened to kill him. He smiled and explained to them that he could never die. Eventually, they carried him bodily over the border and set him down in India with dire threats of what would overtake him if he should return to Tibet. When left alone, he arose and followed them with his pleadings of love.

They then determined to put him to death. Having otherwise tortured him, they killed a buffalo and wrapped him in its hide with only his head free, so that as the thick pelt cooled and stiffened, the tissues drying would grip his skin and hold him as in a vise. So bound, they laid him in the scorching sun and left him exposed for four days and nights without food or drink. During this time, he did not cease to preach Christ to all who came to sit and watch him die, telling of His love and His suffering for them. Lying there he told them of a vision of angels who brought a martyr's crown for him. Some were so deeply touched by his last words, which were a prayer for blessing upon his murderers, that they sought for and found his Christ. Because of his suffering and witnessing, there is a little band of true Christians in Tibet to-day. Because he dared to be obedient, the Light has broken upon that dark land.

God sent Kartar Singh to preach Christ's love and to plant the Church in Tibet. Dragged out to die a death of torture, he did not cease to be obedient to his Lord. As he lay suffering, he must have supposed that none of those he loved could ever know of how or where he died. He must have thought in his last moments what a failure his life had been. He did not know that his dying words were winning men to God, and that so soon the story of his faithfulness and death would be told to us, half way round the world, twelve thousand miles from the scene of his suffering and his crowning. He simply humbled himself; wherefore God has highly exalted him. In love for his Lord he was obedient unto death and he has received the crown of life.

The third of the motives set forth in these verses that would lead a man to the guarding of his life is *devotion to a cause*. Christ here sets before his people not only a person, but a service. The passionate life of love is to serve. Christ knew that his service for men would call forth from them an undying devotion. He knew that if men really loved

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him, they would have a passionate desire to do something for him. Accordingly, he made men the bearers of his life to others. He gave men a message of eternal life and speeded them forth to tell all the world. He gave men life and sent them to impart it to those in death. This cause of the Gospel of Jesus Christ calls for such devotion as no other cause. It calls for the laying down of life, not under the inspiration of the cheers of men in the arena, nor in the excitement of battle, but it calls for the laying down of life in the living sacrifice of the service of those in need. It calls for the utter devotion of life in such service without reserve. When God finds such devotion in his Church, he can soon finish the great work of evangelizing the world. If only we would really lay down our lives for the brethren, God could accomplish his great purpose of redemption.

In India, they tell the story of a great Sikh General. I think he was Hira Singh. The Afghans had repeatedly overrun the Punjab and raided and pillaged it. The Sikh ruler of that land heard that again these cruel marauders were on their way to sweep like a scourge over his land. He called this general and sent him with a small force to hold the fort at the narrow entrance in the mountains to the north, commanding him to guard the pass with the life of the last man, until reinforcements should arrive. For weeks the general held out against the attacks of the Afghans, while anxiously watching for reinforcements. Disease wrought havoc among the troops; many were killed and wounded in the attacks of the Afghans; provisions were almost exhausted; the troops were clamoring for evacuation and flight. One day the general drew up his army and announced to them that the gods were calling for a human sacrifice, and had promised that if so satisfied, they would assure the Sikhs a lasting victory. He asked who among his young nobles would be a victim. Immediately a score sprang forward offering their lives. He chose one from among them. The priest led him into a tent that had been prepared immediately in front of the troops. There was intense silence. Then the sickening thud of the axe upon the block and a little stream of crimson blood flowed out from under the tent wall. The priest came forth and announced that the gods called for another life. Again a score of young warriors sprang forward offering their lives. Again the victim was chosen. There was the

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thud of the axe and the crimson stream from under the wall of the tent. Eight times more the priest came forth calling for victims, and eight times more the sacrifice was repeated. Then in the midst of the awful hush that had spread over the little army, the general announced that the gods were satisfied. He called for the front wall of the tent to be thrown back. There upon the ground lay the headless bodies of ten goats, and standing straight and strong against the back wall of the tent were his ten young nobles who had offered their lives for sacrifice. Pointing to them, the general called to his men, "Men of the Sikh Army, these warriors have laid down their lives for the deliverance of their land from the Afghans. Today they are your leaders. Follow them and lay down your lives and we are free. O noble young men, lead on to victory." It is said that the Sikh troops rushed out that day to such a victory as won them liberty. They drove the Afghans from their border and never since that time have the cruel hordes from Afghanistan raided the Punjab.

Today Jesus Christ stands and says, "For my sake and the Gospel's." He says, I have laid down my life, lay down yours and the Father's will can be accomplished for the world. He says: "Dost thou desire or seek to save thy life? Dost thou love thy life in this world? Then alas, thou must lose thy life." But he says that he who will follow him and lose his life for his sake and the Gospel's, laying down his life for the brethren, he shall keep it unto life eternal.

Let us not be deceived. There is no selfish way of saving one's life. There can be no selfish element in the method of transmuting the present life into life eternal. Seeking to serve as an end in itself will not do. Seeking to be like Christ as an end in itself will not do. Seeking to be holy for the sake of being holy will not do. Seeking to have victory over sin simply for the sake of not sinning will not do. Seeking to do anything short of laying down the life for his sake and the Gospel's will not fulfil the conditions that insure not only salvation after death, but the lengthening of the life that now is, right out into the eternal years of God, and insuring life against all possible loss. The only life that is truly kept for self is the life that is given to Christ in a service of love for those whom he died to save.

WHAT CHRIST DOES AS SON OF GOD

C. I. SCOFIELD, D. D.

First Bible Period, Opening Sabbath Morning

THE Lord Jesus is in a fourfold sense a Son. Speaking of what the Bible calls him, not what men call him, He is the Son of God, the Son of man, the Son of Abraham, and the Son of David. We shall see very clearly that in each of these characters, in each of these relationships, the Lord does specific work, and that all that he does in relation to the universe, to his Father, and to humanity he does in these relationships.

The Bible makes a great deal more of relationships than we are apt to notice. We ourselves, if we are believers on the Lord Jesus Christ crucified, are born again, and the new birth is as real a birth as the natural birth; and by the new birth we are children of God. The first epistle of John is a letter from the Father in heaven to his little children who are on the earth. Seven times the expression is repeated, "My little children, my little children." We are all little children. By the new birth we are born into the family of God. The fatherhood of God is not universal. The "universal fatherhood of God" sounds very pretty, very pleasing, but as a matter of fact God is the Father only of those who are born again. So that as children of God in relationship to him we have a great work. Everything is done through relationship, even worship. Our Lord tells us that God is a spirit, and they that worship him must worship him in spirit and in truth, for the Father seeketh such to worship him. We cannot worship God until we are born again. In the same way that our relationship is emphasized in the New Testament in connection with life, in connection with service, we have new life in Christ Jesus because we are born again, born anew, born from above. The most revolutionary thing that the Lord Jesus said was, "I am come that they might have life." Not a new code of ethics, not a new set of commandments, not a new ritual, but a new *life*. Life is his

¹ The Bible period (the opening hour each morning) for the first four days of the Conference was to be in charge of Dr. Scofield, who planned to give studies on "The Four Sonships of the Lord Jesus Christ." After giving this first address on "What Christ Does as Son of God," and the Sabbath evening sermon, Dr. Scofield was prevented by illness from continuing the series.

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great work. We don't notice it because we are so accustomed to reading those expressions. But now with this clue, you will notice as you study and read your Bibles, how service and all things else relating to the divine life center themselves upon these relationships, and you will not be surprised to find that everything that the Lord Jesus has done, is doing, and will do, is done in one or the other of these sonships. He is the Son of God, the Son of man, the Son of Abraham, the Son of David.

As the Son of God he has done, is doing, will do a work suited to that relationship. As the Son of man he fits the same work to the needs of men. As the Son of Abraham he does his redemption work. As the Son of David he is, some of us believe, yet to reign over humanity as a King.

This morning I want to speak for a little time on the first of those relationships: the Divine Sonship, Jesus Christ the Son of God. I am going to read a few verses from the first chapter of John. What little I know about these four sonships I have learned from this Book that is in my hand. I do not know of any other source of this knowledge for you. If I brought you some man's ideas of these four sonships I should be surprised if you had patience to sit there and hear them. For men only know what they have learned from the Bible. All we have to do is to consider what the Bible says about these four sonships, and then we shall find ourselves in possession of the truth concerning the whole work of the Lord Jesus Christ. For he does nothing outside of these relationships. I read from the first chapter of the Gospel according to John beginning with the first verse: "In the beginning was the Word." A very wonderful expression that is in the Greek. The word that we have translated "Word" is *logos* in the Greek, and it means first of all a thought, and then the expression of that thought. That is very important to grasp and hold, because it is part of the divine revelation of his Sonship which we are studying together this morning. In the beginning was the thought, and the expression of the thought of God.

There we have at once the clue to all the truth concerning the divine Sonship. As Son of God the Lord Jesus Christ is the expression of God. If I want to know what the invisible God is like whom we worship and rightly call Father, I look at Jesus Christ. I have practically no way of finding

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out anything about God except through the revelation which Jesus Christ has made of him. He is the revelation of the Father,—his passion, his obedience, love, devotedness. You will recall at once how many times, especially in the Gospel according to John, we have expressions from the Lord's lips while here on earth of his utter devotedness to the Father. He did nothing that he did not see the Father do. All the works that he did he says the Father did in him. "He that hath seen me hath seen the Father." Everything was a proof of devotedness to the Father, and his one anxiety—if one may speak of anxiety in connection with that great peaceful spirit of the Lord Jesus—was to make this world understand the Father. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Philip had said, "Shew us the Father, and it sufficeth us." Why, He had been doing nothing else! So we have that great word right in the beginning: "the thought expressed."

Now if you write over the deity of Jesus Christ the one great word "manifestation," you have got the clue to it all. What we know of the Father we know through the work and words of Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." What about this beginning? It is a dateless thing, a timeless thing. It goes way back into the eternity that is past. In that beginning was the Word, and the Word was with God, and the Word was God. We may study the deity of the Lord Jesus to prove a fact. That is not what I am trying to do. I assume that you all believe the opening verse of the Gospel according to John. We are a company of Christians. We are not concerned merely with establishing a fact, the fact of the deity of Jesus Christ. There may be occasion when it is well to do that, but certainly not here. We can assuredly prove from the Bible that Jesus Christ was the eternal Son of God, and himself very God. The very first verse of the Gospel according to John asserts that. Isn't that enough? Suppose we concern ourselves rather with finding out *what he does* as Son of God,—what activities are connected with that relationship; that is what we are trying to do here.

I have already said, and you must not take my word for it if I don't prove it from the Bible, that the great illuminat-

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ing word concerning the divine Sonship is manifestation. He is the Son of the Father who is in the bosom of the Father even here on earth in his incarnation. He was always in the bosom of the Father until that awful moment when the Father forsook him, and that was the agony of the atonement. It was not the nails. Many Christians who did not come down from the glory that they had with the Father before the world was have endured martyrdom for the name of Christ. But it was that in that awful hour he was separated for the first time from his Father.

"All things were made by him." You see how quickly we get the clue to his work of manifestation, the revelation of the Father. All things were made by him. Why? Why, that we might know the Father. You will remember in the seventeenth chapter of John, that great high priestly prayer, our Lord says that he has finished the work that the Father gave him to do. "I have manifested thy name." Not merely told thy name. I have opened out the contents of thy name unto those whom thou hast given me. Then back for a moment to that point in the eternity that is past, which he also mentions in the seventeenth of John: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

I spend five months every year on a mountain top, and I love to go out on a clear night and look up into the sky. I know that besides all the stars that I can see there are millions of stars that I cannot see. There are millions of stars that impress themselves upon a photographic plate of the greatest telescope that man has ever invented, that do not reveal themselves to the human eye. A photographic plate is more sensitive than the eye. When astronomers classified and named all the visible stars they began to photograph space, and exposing a sensitized plate through a whole night they would come there in the morning and find that beside those stars that are visible there were innumerable points of light invisible to man. Now then, back into the eternity when there was not one of them. Well, how did they get there into space? *He made them*; that's the answer. Why did He make them? Read the nineteenth Psalm; that will tell you. He made them that there might be their silent voice speaking to the sons of men, and perhaps to the angels, to the powers and principalities, that there might be the silent voice of

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moving planets and suns telling about his Father. "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Wherever and whenever men look up they read the book of God. And all these things were made by the Son of God. He revealed the greatness and power, the might of the Father. "The firmament sheweth his handy-work." Did you ever notice that the Bible is the greatest nature book? Some years ago I was speaking over in Harrisburg, and I made that statement. A very intelligent lady said to me afterwards, "While I would not like to say that you exaggerated, you put it rather strong about the Bible as a nature book." "Oh no," I said, "I didn't half tell it." There lay open my Bible on the table, and it was opened as it chanced—if anything is chance—at the Song of Solomon. "Now," I said, "I will tell you what to do, my dear friend. Please make me a list of all the natural objects mentioned in the Song of Solomon." The next morning she came to me with a long face, and said there were two hundred and seventeen natural objects mentioned in that little book!

A friend of mine was talking to Hegel, the great German naturalist,—they call him that; I think he is a theorist myself, but he has got a wonderful argument in favor of evolution. My friend called on him, and said, "Professor Hegel, you have considered the visible universe, of course?"

"Oh, yes, yes." That bored him; that was elementary.

"Well," he said, "it is a living universe, is it not? It is all in motion."

"Yes, yes, all in motion."

"And the stars don't bump into each other, no collisions?"

"No, certainly not, of course not."

"Well," he said, "did it occur to you that whoever made the universe must have had a mathematical mind?"

"Perhaps so," said the professor.

Perhaps so! A great master of science! Somebody weighed every planet, because according to its weight is its attractive power. Perhaps so! Well, there it is. The silent testimony to the greatness and the wisdom and the power of God. These planets are the only things that I know of that keep a schedule. You go sometimes, perhaps, to a Bible conference to hear my brother, and he is not there. He meant to be there all right, but he is ill. But the stars always keep

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their appointments, and you may make out a time-table for the stars a thousand years in advance, and when the moment comes, right there at that particular place in the heavens that star will be. Perhaps so!

Well now, isn't that a marvelous thought right at the very outset, that there was a time when space was vacant? We don't know what we mean when we say space. Now the astronomers are telling us that it probably is infinity, that there are no boundaries to space whatever. Perhaps so. Why not? The Boundless One made it all.

Now Jesus Christ was the artificer of this universe. All things were made by him, and without him was not anything made that is made. And the Apostle Paul in Colossians and Ephesians takes up that great thought, expands it, and carries it on: all things were made by him and for him, and by him all things consist, hold together,—the living universe. If God went to sleep some time . . . we talk about laws of nature; undoubtedly there are laws of nature; that is God's ordinance regulating things; but by *him* all things that he made hold together. Oh, yes, I am not at all afraid; I go to sleep; you do. And the next night my stars up there in New Hampshire are in their accustomed place. They are all there. And I say, How great God is! What a manifestation!

Well now, the time came when the Son of God entered human life as a man. He became, as we say, incarnate. That is a good word. It expresses what we mean. But it is expressed differently here. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father)." Then if you read what follows, or remember it, for you certainly have it in mind: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath,"—there again we have a word that I must dwell upon for a moment,—"declared"; it is the word from which we get our word "exegesis." We take a passage and we study its words and arrive at its meaning by that natural process that we call exegesis; we "lead forth a meaning." Now Jesus Christ as incarnate, as made flesh living here among men, had still a supreme motive. There are several objects which require, if one may say that, the Son of God to become flesh, human. But among them is this eternal passion of his: to explain God,—to angels in the glory as well as to men (it is one thing

What Christ Does as Son of God

to be in a place, and another to understand it). We read that unto principalities and powers in heavenly places is made known the grace of God through the church. The church is an object lesson to unfallen beings. How can divine, un-fallen beings understand grace? Grace is the kindness and love of God toward us who do not deserve any kindness or love at all. That is Christ. For all we know, angels were watching every step and hearing every word of him who had left the glory that he had with the Father before the world was to come down here and live a divine life in the terms of the human life that he might reveal the Father. Now you see that is getting nearer than stars, isn't it? Now I watch *him*, if I want to know what God is like, what the Father is like. He is like Jesus Christ. Really? Yes, certainly. He never did anything out of that character, out of that relationship. Never. He was here primarily and first of all to make men know what manner of God they had. I want to know, and how do I know? I cannot go out on my mountain top and look at the stars, but I can open my Gospels and look at Christ, and I am learning a great deal that the stars could never teach me. The stars can teach me about the wisdom and power of God. But "he that hath seen *me* hath seen the Father." What is God like? He is like Jesus. The world questions that answer.

I am an old man; if the Lord tarries I have not a great many more years of life here, but by the grace of God I am to be introduced into the presence of the Father, because I believe, I trust. That is all. But what will I see? Jesus Christ, God made visible. What else? I don't know. "It doth not yet appear . . . but I shall see *him*." And every time I see him I think I shall link up with his personality something he said or something he did, and I shall be studying my God and my Father; for he has brought me into the family through the new birth.

What is God like? He is like this: He was passing along a street and a leper cried out to him, "If thou wilt, thou canst make me clean." What is God like? Why he is just like this: "God said, I will, be thou clean," and he laid his hand on him. He did not have to lay his hand on him to make him whole. The leper is a man cast out by society. When a sound healthy man approaches he must put his hand over his mouth and cry, "Unclean, unclean." No one knows

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how long this poor man had been dehumanized from the touch and love of his fellowmen; and here is this Son of God revealing the Father. And he put his hand on him, and his flesh came again as the flesh of a little child. What is God like? Like that. God like that? Yes, certainly.

What is God like?—this God whom we worship, the God and Father of our Lord and Saviour Jesus Christ? Like this: A certain man had two sons, and the younger of them said to his father, "Father, divide unto me the portion due me." "Here it is, son, take it." Not many days after he took his journey into a far country, and wasted his substance with riotous living. He got a miserable job for a Jew,—feeding the swine. He had no business around the pig-pen. It was the best thing he could do, and even then he did not seem to get wages enough. He was in hunger and he would fain have eaten the very husks that the swine ate. Then he came to himself, and he said, "Why, I have a father. There is plenty in his house. I will arise and go unto my father, and I will say unto my father, I have sinned and am no more worthy to be called thy son. Let me go around to the kitchen and get something to eat." What is God like? He arose and came unto his father. And while he was yet a long way off his father saw him. He had been looking down that road day after day. And he ran and fell on his neck and kissed him. What is God like? He is like that. That is the Son's picture of the Father.

The Son of God is the revelation of the Father. He is the exegesis of God; leads God forth. Not only in his greatness, testified to by this marvelous universe, but in his tenderness did He reveal the Father; and you know the final manifestation: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And so if I want to know all about God I have got to go again and again to Christ. I have got to look up there. That tells me things that words cannot tell me, the stars cannot tell me, the works of healing and miracles cannot tell me. It tells me the extent and object of the divine love: the Father. What does Christ's suffering mean? It is because he is bearing my sins in his own body on the tree. He hath laid upon him the iniquity of us all. What is God like? Like that. The Son of God has revealed him.

THE FULNESS OF THE SPIRIT

C. I. SCOFIELD, D. D.

Evening Sermon of the Opening Sabbath

ASK your attention this evening to three passages of Scripture which you will see have a very intimate relation to each other. John 4: 14, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well [fountain] of water springing up into everlasting life."

You will remember the incident in the course of which these words were spoken by our Lord. Mr. Spurgeon used to say, that the Lord Christ had an appointment from eternity at Jacob's well at that time with a sinful woman; *she* did not know of it, but He "must needs go through Samaria" that day, to meet that woman; and so we have that wonderful discourse about the Water of Life.

It is a remarkable thing that our Lord on the occasions when we in our assumed wisdom would think that he should be simplest in his teaching was wont on the contrary to utter his profoundest sayings, and this whole conversation is an instance in point. There is in a very real sense nothing higher, nothing deeper in the doctrine of Jesus Christ than this promise of the Spirit answering to his own illustration of an inner fountain. The contrast was with Jacob's well. The woman had said to him, "Thou hast nothing to draw with, and the well is deep." That is one illustration of a very common kind of religious life,—painfully, laboriously drawing water from a deep well: over against that the Lord Jesus puts this beautiful picture of freshness and abundance and spontaneity, an up-springing fountain.

I think there is nothing, even in the teachings of Him who spake as never man spake, that suggests so beautifully the true conception of the new life in Jesus Christ as this contrast between the up-springing fountain, and Jacob's well. It is an energizing thing in itself, a living thing; its source is in himself, and its outflow is through us for a thirsty world. The one who drinks of that fountain is not laboriously causing the fountain to flow; fountains do not flow that way; he does nothing but permit the fountain to flow.

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Then in the seventh chapter of John we have another picture equally familiar and equally beautiful concerning the Holy Spirit. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his inmost being shall flow rivers of living water." There you have the same thought of abundance, more than enough—the up-springing fountain, the out-flowing river.

And in Ephesians 5: 18, the command, "Be filled with the Spirit."

Well, if I *must* be filled with the Spirit, then I *may*; impossibilities are never commanded.

Now, link these three great passages about the Holy Spirit together: the Holy Spirit indwelling the believer in fulness, unhindered, ungrieved, unquenched, is the up-springing fountain, constantly renewed, for the blessing of his own life; outflowing like rivers of living waters for the blessing of others; and all this the spontaneous result of being filled with the Spirit. Now, as I go about among my fellow-believers I am afraid a great many of them are back at Jacob's well, working, oh! so hard to get just a little water to keep alive some scant measure of spiritual life.

Let us carry these illustrations of the life lived in the Spirit's fulness with us as we think of this eighteenth verse of Ephesians 5, "Be filled with the Spirit."

Let us have a little Bible lesson on the Holy Spirit before we go any farther.

There has been in the recent past, in the last twenty or twenty-five years, a great deal of teaching by the voice and by the printed page on the doctrine of the Holy Spirit, and yet I am by no means sure that certain important distinctions are understood. The most important of these may be found in this great epistle to the Ephesians from which our text is taken. Every chapter up to this fifth has had much to say on that subject, and the sum of it is this: There is no such thing as a believer on the Lord Jesus Christ, who is destitute of the Holy Spirit. You remember the statement Paul makes in Romans 8: 9, "If any man have not the Spirit of Christ he is none of his." Every believer is in-dwelt by the Spirit (1 Corinthians 6: 19); every believer is by the Spirit baptized into the body of Christ." For by one Spirit are we all

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baptized into one body . . . and have been all made to drink into one Spirit." (1 Corinthians 12: 12.)

Therefore when most conscious of a poverty in our spiritual lives—the absence of anything that seems like an upspringing fountain within, or rivers of power flowing out from us, we question whether we really have the Spirit, let us stay our souls upon the clear testimony of Scripture that if we are truly believers on Christ we have the Spirit. We must find the secret of our failure elsewhere, and the remedy otherwise than in "seeking" the Spirit.

The Ephesian Christians are distinctly told that after believing they were sealed with the Holy Spirit (1: 13); are exhorted not to grieve the Spirit whereby they are sealed (4: 30); and are reminded that their access in prayer and worship is by the Spirit. And now, in our text, the Apostle is saying to them, "Be filled with the Spirit."

We have in the New Testament two very striking passages disclosing the thought of God about the believer who is living below his privileges; the illustration in both cases is from Israel in the wilderness.

God redeemed his ancient people out of Egyptian bondage and led them across the desert, and very speedily, in less than two months, to the border of their inheritance; they looked across and saw the mountains that had been given in covenant to them in and through their father Abraham, and they had a glowing and beautiful description of that land and the blessings that awaited them just across the imaginary line in the desert, and now they are commanded to go in and possess the land. They hesitate, send in spies, and through their report become discouraged, and wanting faith, turn back into the wilderness. The grace of God does not fail them; when they hungered the manna fell; when they thirsted the rock was smitten and furnished them living water. The mercy and care of God went with and followed them. They were his covenant people, he was committed to them by promise freely given. But the very striking statement is made that he was not well pleased with his people. They should have been in the enjoyment of their promised inheritance, the land flowing with milk and honey, the hills out of which they might dig brass, where everything they needed was to be found, but "they could not enter in because of unbelief." And finally, after that whole generation of men had fallen

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one by one and been buried in the sands of the desert, he led his people dry shod through Jordan at full flood into their promised land. They had to go in, but not those who had turned back.

Now we have that repeated twice; in the third chapter of Hebrews, and in 1 Corinthians 10. It is then a very serious thing with God that he may have a people who really are his people, who have entered into the covenant of his promise of grace, but with whom he is constantly grieved. "With whom was he grieved forty years?" Is it possible, my friends, that you and I, who have believed on Christ for the pardon of our sins and for eternal life, yet for five, ten, twenty, thirty, forty years have been grieving God? Why was he grieved with them? Not so much for anything they were doing, as because they were not in the right place; they were not living in their privileges.

Now we come back to our text, "Be filled with the Spirit."

That is the Christian's privilege. We may be filled with the Spirit. What will happen if we are filled with the Spirit?

Let me read on: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

Isn't it a beautiful thing that we may have in a world like this a melodious heart, no discord there? Someone has spoken of Israfil, the angel "whose heart-strings were a lute." It is a beautiful thought, it may serve to illustrate this for us; it is as though when the believer is filled with the Spirit his heart-strings are touched by the Spirit's fingers into continual melody.

I sometimes, like David, "make a joyful noise unto the Lord" when the people are all singing and my voice is drowned, but I shall never be a soloist in this life, and so I thank God that I have a melodious heart. Now I do not make these heart-melodies; it is the Spirit of God who evokes the melody even from my poor heart, and that now, in this life. Isn't it a beautiful thing to have a heart that is always making melody?

"Giving thanks always for all things unto God the Father in the name of our Lord Jesus." We all manage to give thanks sometimes, for some things, but only the Spirit-filled believer can give thanks always, for all things. When things seem pleasant and desirable we give thanks if we remember,

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—anyway our hearts do hold the thought of thankfulness to God,—but to be thankful always, for all things, is supernatural: no amount of effort will bring it to pass, no will-power will do it.

The Apostle Paul, passing through on his way to the Spirit-filled life, tells us that to will is present with him, but how to perform that which is good he finds not. That is in the seventh chapter of Romans. But presently he tells us that the Spirit has made him free and victorious. That is in the chapter in which the Holy Spirit is mentioned nineteen times. The whole eighth chapter of Romans resounds with the triumphant joy of victory.

What makes the difference? The Apostle remembered the Holy Spirit. He stopped willing; and now the Holy Spirit is doing what Paul willed but could not do.

Just as important as it is for a sinner to look believingly to the cross of Christ, just so important is it for the saint to be in right relations with the Holy Spirit.

The Holy Spirit creates Christian experience. What is Christian experience? We have the wonderful nine elements of it in Galatians 5: 22: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control." Now incorporate those all in one life, get them all singing together. From whence do they come? Not from any cultivation of the natural heart, but as "the fruit of the Spirit." Not the fruits of the Spirit; there is one Christian character, one Christian experience. But it is a fruit with a nine-fold flavor. Every one of those nine graces is an exotic as far as the natural heart is concerned,—an experience produced by omnipotence.

You may put a Spirit-filled man into an inner prison after having beaten him cruelly, and put his feet in the stocks, and he will wake you up at midnight singing. The joy that expressed itself in that prison at Philippi did not come out of anything in the nature of Paul and Silas; the Holy Spirit chose that moment to bring testimony to the invincibility of Christian joy; no wonder that jailer got converted. Then if you tell Paul afterward that you are going to cut his head off he will say, "Thank you; then I shall be with him whom I love."

This world, you see, cannot do anything to a Spirit-filled believer that will bring him into defeat.

"Submitting yourselves one to another in the fear of God"—

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the humble heart. You are not offended if you are not elected elder, or superintendent of the Sunday-school.

Remember, we are talking about an entirely possible thing, possible to every one of us. It is a matter with which our temperaments have nothing to do. You know how we excuse ourselves on account of our natures.

I knew a man who had an ungodly temper, and it got loose now and then; and he was if anything rather proud of it; he said, "I am a red-haired man; when I have anything to say I say it and it is over; I don't go moping about." If he turned as he was going out in the morning and threw back a word into the heart of his wife that made her miserable all day long he was rather proud that, "it was all over in a minute,"—all over with *him*. God help him! if he is living.

We can have victory over all these tendencies in our nature; that is what the Holy Spirit is given for, to rule the inner life, and to produce within us these experiences. Is it not a wonderful thought that you and I may be filled with the Spirit; may know what it is to have a heart melodious and thankful and humble? You have all read Dickens' "David Copperfield," and remember one of the characters, Uriah Heep, who was so "umble," and he was as mean as the devil wanted him to be. Did you ever try to be meek? Did you succeed? You did not—no one ever did. But a melodious heart, a heart in tune with the infinite, responds unconsciously, spontaneously, without effort, to the melodies of heaven; it is worth having. Therefore, "be filled with the Spirit."

How? It seems to me our Lord told us how in the passage we read from John,—“he that drinketh of the water that I shall give him.” A friend of mine says if he were ever to have the audacity to invent a new beatitude he would say, “Blessed are the discontented.” Our Lord said it better than that—“Blessed are they that hunger—that thirst.” That is not what the world says; the world says, “Blessed are ye that have all things.” That is the world's idea of making lives happy.

Christ is watching and waiting for hungry people, unsatisfied ones. May we not go back to the Lord's blessed feet and say: “Lord, here I am, unblest, weary,—I found salvation, five, ten, twenty, years ago; I fell at thy feet and received thee as my Saviour. But I am not satisfied with myself,

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and oh, what a grief I must have been to thee! I have lived a decent sort of life; providence and the blessings that have come from thy hand have kept me going along, but oh, I have been reading about an experience very different from anything I have had; about a melodious heart, a heart that is thankful, that is humble, about love and joy and peace and gentleness and goodness and self-control; I have not got those things; I read that they are produced by thy Spirit; I thank thee that I have the Spirit, but I have come back to drink more deeply; I have accepted thy invitation; here I am, saved, and I thank thee for that, but so much of a failure! I have led no one to Christ; I read about rivers of living water flowing out, not from especially gifted believers, but from any believer; there is nothing like that in my life; here I am now, I am here because of thine invitation; let me come unto thee and drink."

"If any man thirst." What is thirst? I do not think there could be a more expressive word to set forth a specific, definite need. When you are really thirsty you want water, water, water. If you were perishing of thirst I might offer you a chased goblet filled with diamonds or pearls; you would wave it away and say, Water, water; it is a definite desire. Do you want to be filled with the Holy Spirit, my brother, my sister? I am not speaking of your duty, to God or the Church; but is there in you a thirst for a deeper, better experience than you have had, an experience that meets the description we have here from the Word to-night, an upspringing fountain? "Lord, I know nothing of it; my Christian life is not spontaneous." To be really athirst!

What next? Come. Where? To Christ. "If any man thirst let him come unto Me." Come to Christ, tell him your great failure; say, "Thou hast created within me this desire; I am here at thy feet as thou hast called me."

What next? Drink; take; appropriate. What did you do when you got saved? You came to Jesus. Did you see him? No. But you said, "Lord, take me and save me," and you received him. Isn't it simple to come back to the same Christ and say, "Lord, I am here, thirsty, at thy feet; I open the doors and windows of my being, I shut nothing out, keep nothing back; now, blessed Spirit, come in and fill me."

And it is he who gives the Spirit. When he ascended to the right hand of the Father he received of the Father the Spirit

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to bestow on believers. And oh, how happy he is when a child of his comes back, not from backsliding it may be, but for victory, for the fulness of that joy and peace which by its own divine energy casts out lesser and lower things and harmonizes the whole nature.

Personality is not destroyed, but the whole nature is brought under control. And it is just faith; we never get done with faith; and we never get anything any other way but by faith.

Drink. "Lord, I may be doing this very inexpertly, I may not know just what 'drink' means; all I know is I open everything to thee; fill me, oh, fill me." Suppose you do not do that; suppose you go from this conference back to the old life, the life of failure; faith in him?—yes; love for him?—yes, in a measure. You know the love of God is shed abroad in our hearts by the Spirit. If we feel that our love for him is a poor thing, that we scarcely dare to speak of as love, what are we going to do? If we are filled with the Spirit he floods the being with divine love, and we love him with the love he gives us to love him with.

Will you do it? I wish you might, right at the beginning of this conference; don't wait day after day, but do it now, to-night. Then what a conference this will be!

It was on the last day, the great day of the feast, that Jesus stood and cried saying, "If any man thirst, let him come unto me, and drink." For a week they had been offering sacrifices, singing hymns, and Jesus was silent; and on the last day, when they had had all the processions and chanting and the priests and Levites had done their part, on the last day Jesus raised his voice, "You have done all this religiousness; are you thirsty still? Is there something in you that cannot be satisfied with church membership, and the outward forms of Christian life; is there a crying of the soul within you that must be satisfied? If any man thirst, let him come unto me, and drink. This spake he of the Spirit, which they that believe on him should receive."

FOLLOWING ALL THE WAY

SYLVESTER W. BEACH, D. D.

Opening Sabbath Morning Sermon.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God (John 6: 66-69).

THE Pharisees, the leaders among the people, and the Scribes, the great men of Israel, had already left our Lord. "He came unto his own, and his own received him not." The first offering of his loving mercy, the first presentation of himself as the Messiah of Israel and the Saviour of the world was to these leaders of the people. At first they seemed to welcome him. But as they knew Jesus better and understood him more fully they became disillusioned, and Jesus, ever candid and honest with all with whom he dealt, spoke with special plainness to the Pharisees and rulers of the people. He rebuked these Pharisees, who were formal and perfunctory in their worship; and they were carnal in their conception of the Kingdom. He charged them with ostentation and hypocrisy, and brought home to them their sins in the most pungent manner; and, as they understood him more fully and found that he was not to yield himself to their carnal purposes, they began to hate him, and they organized a conspiracy against him which they finally carried into effect by nailing him to the cross. So these people long ago had left Jesus.

But now there was a larger number disposed to part company with him. "The common people heard him gladly." They were inclined not to follow their leaders, but rather to follow Jesus. The people were not at once willing to accept the leadership of those who deserted the Master, and so they held still to the Lord. He had captivated their hearts. The poor, needy people! How hungry they were for just such teaching as Jesus brought! Had he not said, "Come unto me, all ye that labor and are heavy laden, . . . and ye shall find rest unto your souls." Had he not taken little children from the arms of their mothers, and blessed them?

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Had he not visited the sick and brought healing to them? Had he not comforted those who were despised and rejected among men? Had he not gone about doing good? Naturally then the people loved him, and held to him, and were ready to follow him at any cost, though their leaders were going away from him.

But a crisis had now come in the teaching of Jesus. He had wrought a wonderful miracle, having fed the five thousand; and then, as they saw his power, and, as they were reminded of the tyranny of the Roman rulers, because they were on their way to the Passover, which always stimulated in a peculiar degree their patriotism and their hatred of the Roman yoke, they would fain take Jesus by force and make him a king. Our Lord was obliged to retire unto a mountain place alone and send away his disciples, who also perhaps were infected by that craving for temporal sovereignty; and thus the people were defeated in their program of making him a temporal king, or at least a bread king. Jesus would not suffer them to make him Sovereign over them on the ground that he was able to supply all their temporal needs, to bring to them every material blessing. And thus he went to the other side of the lake; and when the people had followed him in great numbers he spoke to them and said, "Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled." Then he preached to them that sermon on the Bread of Life, in which he made plain that his Gospel was spiritual, that He came with a spiritual motive and a spiritual end into the world. No one was saved except by accepting him by faith. His body would be broken for them upon the cross; his sacrificial death was the means of their redemption. No superficial attachment to him would save them. It made no difference about birth or blood or external connexion with the Church; only those who had the vital spark and the new life in them, kindled by the very Spirit of God were his disciples indeed. These truths in embryo he brought out and taught so that the people could not but understand him. And is it strange that many of the multitude stumbled, and said, "this is a hard saying; who can bear it?" And from this time "many of his disciples went back, and walked no more with him."

It was a moment of great disappointment to our Lord, we may be sure. And in the hour of his loneliness, he turned

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to his own disciples, the Twelve, and said: "Will ye also go away?" Why did he ask that question? Evidently, because he felt that they were in danger. He felt a personal solicitude for even the Twelve. He knew that one of them should betray him, as is specifically stated in the context. He knew only too well that all of them were weak, that they had been very slow pupils in the school of his training. They only partially understood the deep significance of his life and work; and so our Lord, as a human friend and brother of these disciples, was solicitous lest when the test of the sifting should come, as it was coming more and more severely day by day, that even they should all forsake him and flee. And there was very great reason why our Lord should be solicitous about them. These same truths upon which the multitudes had stumbled, and which had led them to forsake him, were not perfectly understood by the disciples, and might be a stumbling block also to them. Moreover the multitudes were going not toward Christ but away from him; and you know the force and magnetic power of a multitude; how easy it is to go with the multitude to do evil, and how easy it is to go with the multitude to do good, as well. Where the crowds go, there we are apt to follow. As this multitude were trending away farther and farther from Jesus, he was afraid the disciples would catch the contagion, and he said: "Will ye also go away?"

These words were also spoken with a great deal of confidence. "Those multitudes may depart. But there are some who are true, who are loyal and faithful. The seed has fallen in some good ground and will bring forth fruit abundantly. Will ye also leave me? No, I am sure you will not leave me. Ye are the few that are left me; the true disciples of your Lord."

Now, friends the answer of Peter is very instructive. He spoke for the Twelve. He turned to Jesus and said: "Lord, to whom shall we go? Thou hast the words of eternal life. . . . thou art the Holy One of God." You see there were two anchors that held these disciples of Jesus; the first was that there was no other alternative. "To whom shall we go?" "Shall we go to Moses? Why, we have been groaning under the burden of the law, and the law has only condemned us, and convicted us of sin, and brought

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upon us the vision of a fearful judgment to come. We cannot go back to Moses."

"Can we go to John the Baptist? No, we cannot be his disciples. He is dead. And if he were living, he would speak just as he did: 'I must decrease, that he may increase. I am not worthy to unloose the latchet of his shoe. Behold the Lamb of God. I am not that Messiah, or that prophet, but I am only a voice crying in the wilderness, 'Make straight the way of the Lord.' They could not return to John the Baptist, could they?"

Nor could they take up with the Pharisees again. Who were these men who were the pretended leaders of the people, the people whose hearts were so burdened with their many sins? These false leaders Jesus had convicted of pride, of selfishness, of ungodliness, of hypocrisy. They were blind leaders of the blind. Surely the disciples would not go after them. They had enough of life and light to see the darkness in those would-be leaders.

Nor could they go to the Sadducees. The Sadducees were the materialists of the day. They did not believe in angels, nor in spirits, nor in the resurrection, of course. There was no eternal life for them in *that* following. There was no emphasis upon the things that are unseen and eternal in such discipleship. There was nothing but the present for them, and if they fellowshipped with the Sadducees, how could they appropriate to themselves what the Lord had said about eternal life and the heavenly reward of the faithful? He had said virtually, "You have staked everything upon eternal life, you have given up everything for heaven. If heaven were not so, I would have told you." No, they would not go to these materialists. They had not the words of eternal life.

My friends, did you ever think of what the alternative is if we leave Jesus Christ? "To whom shall we go?" I read the other day a dream, described by Jean Paul Richter, in which there came to him in the night a vision of the world as it would be were there no Creator, and no Eternal, Almighty Being to sustain the world. It was a chaos such that he could not bear to reveal the awful conception, and he said if ever he should be tempted to deny the existence of God, "if ever my heart should be so unhappy and deadened as to have all those feelings which affirm belief in God

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destroyed, I would use this dream to frighten myself and so heal my heart and restore its lost feelings." But friends, there is such chaos in our hearts when we go away from Christ. To whom shall we go? Shall we go to those who deny that he is the Son of God, one with the Father, the Saviour of the world by his death? We would come just where Strauss came when he made this effort. In the book which he wrote, "The Old and the New Faith," he subscribed himself as one who was no longer a Christian; eliminating the supernatural from the life of Jesus, declaring there is no break possible in the uniformity of natural law, he came to deny Jesus. Yet we find him like Balaam of old, blessing him whom his philosophy would lead him to curse. He was attracted by the Star of Bethlehem, as Balaam of old was attracted by the Star of Jacob. Denying Christ's true Divinity he pronounced high eulogies upon his character and upon his life and work. To Strauss Jesus was "the chiefest among ten thousand, the one altogether lovely," the incarnation of the ideal man; but not the Saviour whose blood cleanseth from sin. Shall we go to those who take Jesus as their Saviour but deny every supernatural element which does not quite accord with current opinions, all that does not conform with our pre-conceived notions of what can be possible in the realm of nature? A great many apparent miracles today, they tell us, are but examples of what the ingenuity of man can accomplish through the forces of nature. Many so-called miracles are not such in fact; they do not imply any coming in of a Higher Power. Why, then, may we not explain them as natural phenomena? And so they take out the supernatural, or at least plane it down to the scale of the natural; and that which cannot be so dealt with they insist can have no historic place in the Gospel narratives; and it all means that there is nothing really supernatural in Jesus; he is only a super-man.

To whom shall we go, if we depart from the Eternal Son of God? There is only darkness for us. It is true that you may deny these doctrines of the eternal Christ; and the sun goes down, and still the air may be full of light. But wait until the darkness of midnight has fallen upon the earth, as it will without a Christ, and there is no hope, no hope. "To whom can we go, but to thee? Thou hast the words of eternal life."

Dr. Beach

And lastly they were held by this anchor, confidence in Jesus Christ. "We have believed and know that thou art the Holy One of God." How much like the words of the apostle Paul, "I know whom I have believed." "First I believed; now I know." "We have believed, and now we know that thou art the Holy One of God." Jesus had won their hearts, and that is after all the chief anchorage of any of us to our God and Saviour. If our attachment to Jesus is intellectual; if it is in any way selfish, the day will come when through the sifting by which he tests us we will be no longer found among his disciples. But if our religious life be a thing of experience, of the heart, like these disciples we will say: "we have believed and know that thou art the Holy One of God." They had been with him for two years or more. They had heard many of his words. They had seen his deeds of mercy. They had listened to him as he had talked with all classes and conditions of people, and saw how he loved all who laid his truth to their hearts, how he adapted his words of grace to every burdened and hungry soul, how faithfully and fearlessly he dealt with the Pharisees and hypocrites. The Twelve had come to him as the True Man, their Saviour, their only Hope, and their faith had grown into a confidence that nothing could shake. And now they are ready to affirm with all their hearts' conviction: "Thou hast the words of eternal life."

Friends, will we also go away? This is the question which Jesus asks of us when many are making only a pitiable imitation of the real thing, while they profess love and loyalty to him. What does your discipleship and my discipleship mean? Are we willing, are we able to stand the tests that he places upon us? Are we disciples who only go part of the way, and then refuse to follow him even to the cross? Is ours a discipleship that is simply a receiving, or is it a discipleship that will bear the test of renunciation? Hear how Jesus spoke to the multitude that were attached to him only superficially: "If any man would come after me, let him deny himself, and take up his cross, and follow me." When a man came to Him and said: "I will leave all and follow thee," He said: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head." Another man said: "I will follow thee, but suffer me first to go and bury my father."

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He said: "Follow me; and leave the dead to bury their own dead." Another man said: "Let me go back home and bid farewell to my family." He said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Oh, to what tests of love, to what tests of loyalty and to what tests of consecration Jesus Christ subjects us! Can we stand the acid test, or will we also go away? "Whether thou sendest trouble or prosperity, whether thou sendest sorrow or joy, whether thou sendest a burden-bearing or an easy-going experience and life, whatever the way in which thou dost lead me, whatever the experience to which thou dost call me, Lord, whatever the mystery of thy word, thy will, thy way, I will never leave thee, though all others forsake thee." Is that the cry of your heart and mine? Unless it is, friends; unless we leave all else for him; and love nothing more than him; and give him our all, we are like those, who, when the test came, turned their backs, and went away from him, and walked no more with him.

"I can hear my Saviour calling,
Take thy cross and follow, follow me."

Are we ready to say:

"I'll go with Thee through the garden.
I'll go with Thee to the cross.
Wheresoever Thou shalt lead me,
I'll go with Thee all the way."

TAKING GOD AT HIS WORD

ONE OF THE VESPER TALKS¹

TAKING God at His word will be the secret of many victories that will be won at the Conference this week. One and another will testify that liberty and victory came when some impossible word of God's was believed and personally appropriated. We are rightly concerned these days over the "Higher Criticism" that seeks to tear the Word of God to pieces; but I often think that our Lord is grieved far more over the higher criticism of us Christians who "believe the Bible from cover to cover" and yet by our lives—and our words too—constantly declare that the Word of God is *not* true.

You will understand what I mean if I give you a little of my personal testimony and my personal confession of how God's Word convicted me. In these Vesper services our purpose is to help one another by the personal testimony about our heart's needs and about Christ's power in meeting those needs. It was five years ago that the Lord brought me out into that utterly new conception of Himself that is being presented as the secret of victory in this Conference. I want to mention some statements in God's Word that came with convicting power to me and revealed that there was something wrong with my Christian life.

One of these statements contains only four words. It is found in Philippians 4: 6: "In nothing be anxious." If I had tried to read that verse in terms of my life's experience, I should pretty nearly have had to read it: "In everything be anxious." For I cannot recall any day in my life before August 15, 1911, when I went to bed at night with my mind and heart absolutely free from anxiety of any sort. Do you

¹ The delightfully informal Princeton Conference "Vespers" will not soon be forgotten. These services were held on the Seminary campus after supper, just before the evening platform meeting. The Vespers were in charge of certain of the younger leaders, who gave a brief message and guided the singing and prayer and personal testimony of the meeting. The following message was given at the opening Vesper service, which was not usually thrown open to general testimony. The talk was not taken down stenographically, and so is not reproduced accurately, but the substance of the message is presented.

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ever worry about anything? Do you think that it is possible for a Christian to live his life hour after hour, day after day, without ever worrying, no matter how trying the circumstances in which he is placed may be? Is that what those words "In nothing be anxious" mean? It is an absolute, unqualified command, and surely God would not give a command that it was not possible to obey. I used to take those words and say, "If they mean that a Christian can and ought to live moment by moment without worry, then either there is something wrong with that verse or else there is something wrong with my Christian experience."

Two years ago, here at Princeton Conference, I was talking with a dear friend about this question of worry, as we walked along one of Princeton's peaceful and beautiful roads. My friend is a wonderful Christian mother who has brought up in the fear of the Lord a large family of remarkable children, all of them Christians. She worried over all of her nine children from childhood up. Two of the nine are in glory, and she has stopped worrying about them. She was telling me that day in her earnest way that she thought it was a sin for a Christian mother not to be worried about her children. I asked her what she thought of that verse "In nothing be anxious." "I never looked into that," she answered, "but I know that a mother can't help worrying."

"Well," I said, "if you haven't studied the verse before, what do you think now that the verse 'In nothing be anxious' means?"

"Whatever it means, I am sure that it does not mean *that*."

Isn't that exactly the way we read many Bible verses, even though we may not put it so frankly? We are sure that it means something, but it does not mean what it says. I did not treat the verse this way, but believed that it meant exactly what it said, and that Christ intended me as a Christian to live my life without being anxious about anything in any circumstances. That being the plain meaning of God's Word, I knew that there was something wrong with my life. I did not believe the verse in such a way as to appropriate it for myself. What I learned five years ago was that Christ, who through Paul gave that command, offered a supernatural power that would make it possible for me to keep it. Or rather he showed me that it was impossible for me to keep

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it and that his plan was that he himself, living his life in me, would keep that commandment.

Later on in those wonderful verses, the sixth and seventh of the fourth chapter of Philippians, you will find that remarkable expression, "The peace of God that passeth all understanding." I never before that time had any peace that was so great that it could not easily be understood. I found the glad, unbelievable truth to be that Christ himself would give, as a free gift, that peace that passeth understanding, guarding the heart and thoughts in Christ Jesus, and thus making it not only possible but easy, to understand and to practice "In nothing be anxious."

Another verse that brought my Christian experience under God's searchlight was First Corinthians 10: 13: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." If that verse means anything, I reasoned, it means that it is possible for me to have victory over every temptation that comes to me. There is no loophole. It is a flat-footed statement that a Christian can, and ought to, have victory over every single one of his temptations every day of his life. Do you believe it? Let us be careful when we say that we believe the Bible from cover to cover. I believed that that is what this verse meant. I could get no other meaning out of it. But I knew, too, that my experience was that of having constant and complete victory over practically *none* of my temptations. There would be a fall, a coming to Christ humbly and penitently for forgiveness and strength to resist in the future. Then Satan would come in by some back door and down again would I go before the same temptation presented in a different form. I concluded that there was something wrong with my Christian experience, or else I could not understand the plain statement of that verse.

But on that glad day five years ago Christ showed me that while it was impossible for *me* ever to live anything but that up-and-down Christian life that I was familiar with, he was offering as a free gift a supernatural life, even his own, that would make the facts of this verse real in my experience. He revealed *himself* as "the way of escape." Does this mean

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then that Christ offers us to-day complete and uninterrupted victory? It means just that. I am ashamed to confess that in those five years I have had many failures in sin, failures that need not have occurred, failures that I ought not to have to confess to-night. But by his grace, I am trusting him now for his moment by moment victory, and I believe he wants to and can keep me free from any further failure before temptation. That is what First Corinthians 10: 13 promises.

May I mention here one thing that I believe is a great snare in many Christian lives? A friend was telling me this afternoon how he used to feel that after every failure in sin it was needful for him to go hours or days in distress, with a burdened sense of guilt, before he could be restored to God's fellowship. That is just another form of salvation by works. We have a feeling that we cannot come back at once simply by Christ's merit, but must make some atonement on our own part for sin. I believe that our Lord does not want one fraction of a second to intervene between the moment when we sin and the moment when we get back into perfect fellowship with him, cleansed and made white in his blood. That is what grace means. And if you are afraid that this makes too light of sin, remember that no sorrow for sin can be so deep and keen as that felt by a soul in full fellowship with God. If you accept Christ as your Victory at Princeton and have a glorious experience of complete deliverance, and then have a break, confess the sin at once and accept instant forgiveness and restoration; give Satan no advantage by taking even two seconds to analyze your sin, or to let time help to heal the wound, which only the blood of Christ can heal; that blood, through his grace, can heal the sin the instant it is committed as effectively as it can one year later; all the agony and feeling of condemnation possible to man during that year could not add one iota to the sufficient merit of the blood.

Let us take God at his word by facing honestly his humanly unbelievable promises. Let those promises condemn our Christian life if our experiences are contradicting them. Having found that it is not only hard but impossible for us to reach these heights, let us learn the simple secret that if we cease from all our efforts, and accept as an outright Gift from God the supernatural life of Christ, it becomes possible in him to live moment by moment without anxiety, with the

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peace of God that passeth all understanding, and with constant and complete victory over all temptation. If after accepting this Gift, failure comes, if you *do* fall before some temptation, do not give way to discouragement; that always comes from Satan, never from God. Get instant restoration and trust Christ moment by moment, remembering that while it is always possible for us to fall into sin, it is blessedly possible to abide in Him who keeps us from sinning.

ARE YE IGNORANT?

CHARLES GALLAUDET TRUMBULL

First Address—Monday Morning

MANY of you use a loose-leaf notebook. But did you ever hear of a loose-leaf Testament? I found a while ago, to my surprise, that I had one. This leaf, containing the sixth chapter of Romans, was loose! I suppose it had worked loose because, unconsciously, I had been turning to that chapter perhaps oftener than to any other part of the New Testament. For I want to *know* what it means,—especially the third and fourth verses. Paul there asks his hearers "*Are ye ignorant?*"

Yes, most Christians are ignorant of what is contained in these two verses, ignorant of just what these verses should really mean in our experience. But I know some Christians who are not ignorant of their meaning in life.

I know a young fellow who is in business in the middle west. For a year or so he was having intimations that there was something lacking in his life. He was a Christian, but he realized that all was not as it should be. And one day, only last spring, he saw the truth, and he took it. One of the difficulties in his Christian life had been this: in the office where he worked there were some other men who were down on him for some reason, had it in for him, were making life hard for him by injustice; and he found himself getting bitter and resentful towards these men. But since that day last spring when he learned the meaning of these two verses he has found to his surprise that his feeling toward those men who had it in for him has been utterly different; he has no resentment any more, no bitterness; that has all been changed.

I know a young society girl who used to be "ignorant." She would go to conferences, at Princeton and elsewhere, and would go away laughing. But she went to one conference too many last summer; at the very end of the conference she was not laughing, she was in great trouble. And within a day or two the light had begun to break, and to-day that girl knows what those verses mean. She is here at Princeton and will tell us about it herself before the conference closes.

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I know a surgeon, a Christian man who has been in terrible need. Within the last ten days, as he talked with another man about the meaning of those two verses, his friend said things that this surgeon, scientific man that he is, could not accept. He had already somewhat resented the truth about this subject as he had seen it in print. But the two men prayed together, the friend prayed that the Lord would work a miracle in the surgeon's life. That petition rather surprised him,—perhaps he had thought that he could think the thing through for himself. Within twenty-four hours the miracle was worked, and I saw that man last week radiant with a new victory. As people would ask him questions about the victorious life he would give answers that were so gloriously clear and illuminating that it startled me. God was teaching that man. He had been "ignorant" two weeks ago; now he knew.

I know a missionary bishop, who had been in the mission field for years, was a veteran in the service. He and some missionary friends said to each other a few years ago, out in Asia: "We are not living the kind of life that is told about in the New Testament." They dropped their work, went apart by themselves, and asked God to meet their need. He did so; and they came back knowing, their ignorance gone; their lives were revolutionized, changed utterly in a few days.

I know a young college student in the southwest, a bright fellow about nineteen. He came to a conference where the victorious life was taught; before it closed he learned the meaning of those two verses, and I wish you could see the letter he wrote me after he got home,—a letter full of the light and knowledge that no human brain can give, but that God always will give: the knowledge that that missionary bishop did not at first have, but that he got in the same way.

I know a man in Kansas who was sitting quietly in a meeting that was to study this subject. For eleven years that man had been trying to get the answer to certain problems in his own Christian life. A grey haired woman arose in the meeting and spoke of a great spiritual need in her own life, and asked how it could be met. The answer was given; a few minutes later the man said that the question that woman had asked and the answer that was given had cleared up what had been his problem all those years. That man and woman

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had been ignorant; now they know. With their knowing came a new life of walking with the King.

I know a young fellow who had been "out for a good time" and was having it; when one said anything to him about the surrendered life, he said it was not for him. He knew he ought to surrender, but,—well, he did not want to. One day he and a friend prayed together,—he was on his way to the theatre that evening. Before he got up from his knees he *knew*. He did not go to the theatre that night, and he has has not been since; that was five years ago last winter. He was "ignorant"; now he knows.

I know a Y. W. C. A. secretary, a brilliant, college-trained woman who had been reading that some Christians seemed to have what she did not have. She was a methodical, business-like woman, with trained mind: a Christian unsatisfied with her Christian life. She had had crushing disappointments, had seen her dearest hopes go to smash, and seemed to have only the broken fragments of her life to pick her way through. But she inquired into this matter and studied it. She saw what conditions were required and determined to fulfil them as she would the conditions of a business contract. Having met the conditions, she expected God to do his part, and quietly claimed it. Then she *knew*; and now she is living a radiant, new life. She was ignorant; now she knows.

I know a minister who came to this conference last summer, and who confessed that his great failure was his temper, his irritability. His nerves had gone to pieces through ill-health; he said there was no victory over irritability for him in this life. One day last summer he had a talk with one of the leaders here; and what the leader said made him very angry. But the minister went out and talked to the Lord about it; and the Lord showed him what no man could show him. The next day he came into this chapel and asked permission to speak a word. He told what had happened to him, and it just broke up the meeting, turned it into a prayer and praise meeting. That minister had been ignorant; now he knew.

There is a Presbyterian elder who came to this conference last summer to find out what was the matter with his church, which was not living the kind of life it ought. Before he had been here many days the Lord showed him, according

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to his own testimony, not what was the matter with his church, but what was the matter with him. He had been ignorant; he went away knowing.

Another of these Christians whom I know personally was about to be married last summer and go to the mission field; she went to one of these conferences and heard about the victorious life. She said she did not know what it really was, did not understand it. The friend with whom she was talking said, "Well, would you be willing to take it as a sealed package from the Lord, take it anyway and trust Him to open the package in His own way and time?" Yes, she said she would do that; and she did, in quiet faith. The next day her friend was about to ask her how she was getting along when she came up to him with shining face and said, "The Lord has opened the package!" Her ignorance was gone.

These are just a few friends of mine—I could name many others—who were "ignorant"; to the first four words of that verse in Romans 6: 3, "Or are ye ignorant?" they would have had to say. "Yes, I am." Or they might not even have known that they were ignorant; but praise God they all know now.

Some of you perhaps are wondering what under the sun I am talking about. Well, I am just trying to give you a hint that in all walks of Christian life men and women—bishops or railway men, Y. W. C. A. secretaries or society people, it makes no difference what—are ignorant of what those two verses mean. Yet they can all know.

Now what is it that Paul is talking about? "Or are ye ignorant that all we who were baptized into Christ Jesus." Who are they? Simply all Christians; Paul is talking to Christians about Christians. What is it to be baptized into Christ Jesus? When does it happen? Does it happen at the moment of baptism, either immersion or sprinkling? Not as a rule; it occurs at the moment when the individual accepts Jesus Christ as Saviour. The water of baptism is a symbol or rite ordained of God which expresses the baptism into Christ Jesus; for whoever has accepted Jesus Christ as Saviour was at that instant born again from heaven, given an absolutely new life, the Holy Spirit working the miracle of regeneration; and here is a fact which perhaps we do not always realize; that one is at once *taken into Christ*. Christ took us into himself, and we were made a part of him, the instant we received him as Saviour. You cannot accept this fact too

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literally; every Christian here is a member of Jesus Christ, a part of his body; so that he is not your helper merely, he is your life. That is what being baptized into Christ Jesus is.

You remember the story of the old lady who accepted Christ as her Saviour late in life, and found in him such joy that she could not keep still about it; she was praising God and talking about it all the time. One day a friend said, "You seem pretty confident about this salvation of yours. I would not be too sure, if I were you; suppose the Lord should let you slip through his fingers."

"But," said the old lady, "I'm one of the fingers."

She was right. She had been baptized *into* the Lord Jesus, and had been made part of his body, part of himself. So every one of us who has accepted Jesus as our Saviour is a member of his body. The glories that belong to us because of that have not yet been fully unfolded to us; we may go on learning more and more of them all the time. May God teach us something about them here this morning.

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" Yes, indeed, a lot of us are ignorant of that. What does it mean? How can we be baptized into Christ's death? Look back at the fifth chapter of Romans and you find that through one man sin entered into the world, and death through sin; that man, of course, was Adam, and we all are children of Adam; and through Adam death passed unto every one of the human race. Now look at the last clause of the 14th verse of chapter 5: "who is a figure of him that was to come,"—that is, Jesus Christ. What the first Adam failed to do the last Adam did do, living wholly according to the will of God, and carrying out all that that involves. And as we all entered into the death of sin through the first Adam, so all we who have been baptized into Christ have been baptized into the death of Christ, the last Adam. We need to go a great deal farther than most of us have done in identifying ourselves with Jesus Christ. God does it, otherwise it would be presumptuous for us to do it; if you read the Word of God you will find references to this that may startle you. Christ is "the first-born among many brethren," and almost everything that Christ did we share in. In the most literal way we were baptized into his death; every believer on Jesus Christ went to death with Christ on his cross. That is a glorious thought.

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It may not sound like one, but it is. The first death, which everyone shares with the first Adam, is a tragic fact; but the second entering into death with Jesus Christ is one of the most glorious facts in the life of the Christian. Christ entered into death because of our sin, and we must enter into death with him because of our sin.

But why is it necessary for us to be baptized into Christ's death? In order that our sinful nature, the old man, which every unbeliever is, may be dealt with safely by God, which can only be by its being put to death. In Romans 6: 6 you have the statement that our old man *was* crucified; you can believe it or not, but it is true of every believer. So that is how we entered into death, nineteen centuries ago.

Then what? "We were buried therefore with him through baptism into death." Did death end all for Christ? He died, that the next thing, which immediately follows in the same verse, might take place: "that like as Christ was raised from the dead through the glory of the Father,"—I wonder whether you have all realized that even Jesus Christ did not raise himself from the dead; he "was raised." Every reference to the resurrection of Jesus shows this; there is only one passage that even seems to say anything else, and that one, interpreted with the others, is seen to be not in conflict with them. Christ was raised from the dead through the glory of the Father. The humiliation of Jesus is set forth wonderfully in Phil. 2: 5-8. You see the steps in his humiliation as he went down, down, down, step after step, each one lower than the last, until, "being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross," the most degrading death known. He voluntarily took upon himself death, so that only God the Father could raise him from the dead. Do not forget our identification with Christ in all this. We must go down, down, down, down, voluntarily,—God will force it upon no one; we must be ready to take upon ourselves all that it means, this being baptized into the death of Christ Jesus. But then it was that Christ was raised from the dead through the glory of the Father; and we can be raised from the dead in the same way.

Now turn for a moment to one of the most remarkable passages in the New Testament, Ephesians 1: 18-23, and see what we are told about "having the eyes of your heart en-

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lightened." Are ye ignorant? Well, have "the eyes of your heart enlightened, that ye may *know*"—what? What is "the exceeding greatness of his power toward us who believe." It is "according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead." Have you ever realized that the present power which God offers you for every moment of your life is the very power which God had to use to break the power of death in the body of his Son? Some of us have not realized that, for we have been ignorant. But as Christ went down, down, down, until he touched the last depths of voluntary humiliation for our sake, so there were the steps up, up, up when God "raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church [that means you and me], which is his body, the fulness of him that filleth all in all." That is what God did for Jesus Christ in the resurrection. *And all that power is offered you*, to be at work in you this moment, seating you with Christ in the heavenly places, in complete, infinite, perfect victory over every spiritual enemy. That is why, in the beginning of his Letter to the Ephesians, Paul can praise God "who hath blessed us with every spiritual blessing in the heavenly places in Christ."

Perhaps we have been ignorant of some of these things, as we see now all that they begin to mean. But we have not yet come to the end of that 4th verse of Romans 6.

"That like as Christ was raised from the dead through the glory of the Father, *so we also might walk in newness of life.*" That brings it right home to us. Who is "we"? Everyone in the world? No, indeed; only "we who were baptized into Christ Jesus." That "we" is sharply limited; it means Christians, in other words; but it means every Christian. Yes, all this power that raised Jesus from the dead and placed him at the right hand of God far above all rule, belongs to every Christian. What is the next word? "We also must"? No, "might." That is where your choice comes in. You do not have to walk in newness of life. You do not have to sit in heavenly places with the Father. You do not have to know anything now about the resurrection

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power. It is only "might." Even to Christians, members of the body of Christ, the acceptance of this proffered privilege depends upon their free will.

The next word is "walk." What does "walk" mean? It means our habitual progress. We walk much of the time; it is the way we get around in life; so God says that every motion you make as a Christian, every action of your experience, may be made in this glorious resurrection power. That is tremendous, all inclusive, because the Christian's walk is simply the Christian's life. And here is the offer; that we also may walk, having our continual experience an expression of this resurrection power.

The next word is "newness." Not a repaired life, a renovated life, a made-over life; God forbid! Some of us know something of the material of our own natural life, and we know that God himself could not make that material attractive. A new thing is never a made-over thing. If you buy a second-hand fountain pen, or typewriter, or automobile, you do not feel quite as you would if you got a brand new one. We like to have brand new things, coming right from the maker to ourselves. That is what God offers us here: *newness* of life. Have you ever noticed that even after the millennium, after the Golden Age in which Jesus Christ has been reigning a thousand years on this earth, with all the unspeakable glory of his personal presence, bringing new things to pass every day,—even after the close of that wonderful age, he says: "Behold, I make all things new" (Rev. 21: 5). That is going pretty far. But he can do it. The millennium is nothing to him!—for he starts in after it to make all things new; and I believe he is going to keep that up right through eternity. That is the business of the Lord Jesus Christ, not repairing, but creating absolutely new things. And this life we are talking about is brand new, fresh from the hands of God, created for us. "If any man be in Christ there is a new creation,"—no second-hand, made-over lives in the service of God.

Newness of life! And life is just all that we are. So you realize what a tremendous climax comes at the end of these two verses. We who are believers in the Lord Jesus may—we do not have to, we can choose whether we want it or not—walk—our daily, habitual experience—in newness, a brand new work of creation from God—of life. That is the offer.

Are Ye Ignorant?

Are there any here who are ignorant still? I am sure I am looking into the faces of some who are not ignorant of the unsearchable riches that belong to them in Christ Jesus. But on the other hand there are some here who are ignorant still of the real thing, the experience that is spoken of in these two verses. And God has brought us to this conference this year that he may change that. It is his will that we may have the eyes of our heart enlightened, exchanging our ignorance for knowledge. So in closing let us turn to Phil. 3: 10. We have been ignorant; but our hope is, "That I may know him, and the power of his resurrection." This brings us right back to our two verses in Romans again: the resurrection power for newness of life. Some of us may say: "I know the Lord Jesus, he is my Saviour." Yes, bless God for that; but I lived for twenty-five years in a knowledge and open confession of the Lord Jesus as my Saviour, yet I was still ignorant of the real meaning of these two verses in Romans. If some of us to-day are still in that ignorance, may it be the prayer of our hearts that we may *know*—the power of his resurrection. Turn back to the Ephesians passage and see again what the power of his resurrection is. It is stupendous, unspeakable; as God brought the body of the Lord Jesus right up into the heavens and seated him there above all authority and power, so we have God's own resurrection power at our disposal to work in us this moment and every moment, that we may walk in newness of life. That is his offer to us who are Christians.

REAL AND COUNTERFEIT VICTORY

CHARLES GALLAUDET TRUMBULL

Second Address—Tuesday Morning

WE were all impressed by what Dr. Scofield said on Sunday, that away back in eternity God made that appointment for the Lord Jesus Christ at the well with the woman of Samaria. So I believe that away back in eternity God made the appointment for us at this nine o'clock hour in this place; let us show our trust in him and just claim his keeping of his appointment with us.

We saw yesterday something of the meaning of Romans 6: 3-4: that we who are baptized into Christ Jesus—that means all believers, who in the instant of belief and new birth are taken into the body of Christ—were baptized into his death. That is, as all died in the death of the first Adam's sin, so all believers have entered into the death of the last Adam, Jesus Christ. But death did not end all for Christ, and it does not for us. Christ was raised through the glory of the Father,—that was done *for* Christ, not by him,—and for us something is done, not by us; victory is not something done by us, but something done for us. The result of this is that, like as Christ was raised from the dead through the glory of the Father, so we also might (not must) walk in newness of life,—such newness as Christ himself knows.

The whole emphasis in those two wonderful verses in Romans 6: 3-4 is on death and the resurrection life; *our* death, and *our* resurrection life, now and here. God wants us to face, especially in this early part of this conference, the absolutely vital need of our surrender, that our sinful nature may be put to death. But as death did not end all for Jesus, but was followed by the resurrection, so with us surrender is but the beginning, and if we have the whole Gospel it will be followed by the risen life. I hope that some things may be said here this morning that will startle us, challenge us, into a realization that even though we may have thought last night that by our complete surrender the matter was finished, that only began the thing, and now there is a great deal more for us than surrender. Only this morning a man told me how the light had come to him last night; and he went on to

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speaking of a particular need in his case, the matter of temper. God has a great deal more light for that man, and He is going to give it to him here this week, as he sees how far beyond mere surrender Christ wants us to get.

Our Jesus is a risen Lord. If I asked as many this morning as know that Jesus is Lord to stand on their feet, I have an idea that almost everyone in this chapel would quietly rise. Oh, yes, we know that Christ is Lord, we say. Now in 1 Corinthians 12: 3 God says that no man can say that Jesus is Lord, but in the Holy Spirit. The Holy Spirit is named; and that means something supernatural, miraculous. So God plainly tells us that whenever anyone in all truthfulness says "Jesus is Lord" a miracle has been wrought in him, the Holy Spirit has accomplished what no human mind or will could accomplish. It is not merely a miracle of enlightenment of the intellect, either; it goes far beyond that. It is more miraculous than when Lazarus was called from the tomb in his grave clothes.

It may help us to realize what a wonderful miracle this is if we think for a few moments of what victory is, and what victory is not. Let us try to get a glimpse of the real thing, and of the counterfeit. The sad thing is that so many of us Christians have been deceived all our life by a counterfeit of victory.

Yesterday I spoke of a dozen personal friends of mine who within the last few years have exchanged their ignorance for knowledge. You remember I referred to a missionary bishop who, although he had been in the Lord's service for years, was still ignorant; and in a few days God had given him and some missionary friends the light, and they were able to say "Jesus is Lord" as they never had before. This missionary bishop knew a young woman out there in the mission field who, although she had doubtless surrendered her life unconditionally to Christ, had found that when she went to the foreign field as a missionary she did not leave her temper behind. She may have thought that when she settled the surrender question the temper would go,—but it didn't. Her older missionary friend told her something of this utterly new life that had come to him, and told her the pathway; she saw, and she entered into the whole blessed experience. Some time later she was writing to him, and she said she must now tell him of the wonderful things that had been

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going on in her life. "I wanted to write you at first," said she, "but I was afraid it wouldn't last. But it has lasted; and now I must tell you about it. Just as an illustration of what I mean," she said, "do you know that for three months now not only have I not once slammed the door in the face of any of those stupid Indian servants that used to get on my nerves so, but I have not even wanted to, once in the three months."

Now that was a miracle. Not going for three months without slamming the door; anyone who is not even a Christian can do that, simply as a matter of ordinary decency, by putting his hands behind his back and shutting his teeth. *That* is not victory. But to go for three months and never once *want* to—would that be a miracle in our lives? To go for three months without once feeling anger surge up within us, or temper,—we may not even call it temper, just impatience,—would that be a miracle in us? We know the answer of our hearts. But that girl was able to say, "Jesus is Lord," not as a form of words, but rejoicing that Jesus was exercising his Lordship in her life.

There is an illustration of victory that has been used a great deal. A dear old Quaker lady, white haired, sweet faced, who never seemed to be ruffled under any circumstances, had a young girl friend who came to her and said: "How under the sun do you do it? How *do* you manage to keep so sweet when people say mean things? Why do you never lose your temper? Why, if the things happened to me that I have seen happen to you, I would simply boil over! What is your secret?"

And the reply was, "Ah, my dear, I may not boil over, but thee does not know what boiling is going on inside."

I suppose we have all thought that *that* was victory, and that the dear old Quaker lady, because she was boiling inside and did not boil over, was living the victorious life. No such thing; it was a rank counterfeit. For anyone can keep from boiling over, just as a matter of policy. A business man is with another man to whom he wants to sell goods; the other man says something that makes him "hot"; yet he does not boil over. Why? Because he wants to make money. There is no victory in that. We Christians can boil inside without boiling over, and not have victory at all. For victory is *not* to boil inside. Here is the test by which you can distinguish the real from the counterfeit; real victory never

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obliges you to *conceal* what is inside. If you have victory you may safely *express* what is inside. For the life of victory is "the life that is Christ;" and we do not have to keep Him from being seen; we need only joyously, thankfully to let Him express Himself to the uttermost,—that is victory.

But such a thing is utterly impossible, some one says,—we shall do that when we have wings in heaven, but not in this body here. Well, you remember that no one can say "*Jesus is Lord*" except by the Holy Spirit; yes, it is a miracle, a greater miracle than the raising of Lazarus from the dead. But it is the miracle that you have come to Princeton for. And God can give you just this miracle before you leave this place; he did not bring you here to defeat, or mock, or disappoint you by holding out hopes that he cannot fulfill.

Sometimes we suppose that the victorious life is something that we may in time hope to attain. No; for no one has ever yet *attained* unto victory; "attainment" means a gradual getting hold of something by one's own effort, by what we do about it. And victory, as has been well said, is not an attainment, it is an *obtainment*. It is not something you get by working for, it is something that is given to you, as an outright gift. How long does it take you to get a gift? When another person has prepared a gift for you, and the time has come for you to have it, Christmas morning, say,—does it then take you a month, a week, a day, to secure it? No,—as long as it takes to reach out your hand and take it; one instant. The receiving of a gift is not a gradual attainment, it is instantaneous. So victory over sin is not a gradual thing. We can have as complete victory over all our sins now, at once, as we can have in twenty years of prayer and Bible study and surrender. And victory, *the* victory, has to be taken all at once if it is ever to be taken at all; there is no such thing as taking it gradually.

There is an old illustration of the absurdity of supposing that victory is gradual. The story is that a thief, a "down and out," wandered into a rescue mission and there found the Lord Jesus Christ as his Saviour. As he went away he is supposed to have talked to himself like this: "I used to be a thief; I have been making my living by picking pockets; when business has been good I have picked on an average a dozen pockets a day. But that will not do, now, for I am a Christian; I must give it up; so for the rest of this week I

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will pick only about eight pockets a day. Next week I will bring it down to six a day on an average; the week after that to not more than three or four a day; and by a month from now I shall not be picking any pockets at all." Do you believe that ever happened? I don't. The man would have been a fool. Yet I am looking, I believe, into the faces of people who have been just as foolish as that in their reasoning about their sins; and I am sure that you are looking into the face of one who for twenty-five years after he had taken Christ as his Saviour was fool enough to reason in that way about his sins,—actually supposing that the best he could do was to hope for a gradual overcoming, reducing his spiritual pocket-picking little by little until, some beautiful day in the future, he would be free! My dear friends, if the Lord Jesus Christ cannot set you as free from sin to-day as he can after twenty years more of your Christian life, he is an imperfect Saviour, and he does not mean what he says when he says, "My grace is sufficient for thee." No; this victory is not a growth, it is a gift. "Thanks be unto God who gradually leadeth us out into victory"—is that it? No; "*who giveth us the victory!*" And God does not give an imperfect gift. There is plenty of growth in the victorious life *after* you have entered in, but always remember, the victory itself is not a growth, but a gift.

Just another illustration of the hopelessness of any Christian's gaining his victory by his own efforts. At this conference last summer one of the members said to me: "I believe you said this life of victory is a life in which struggle has no place, so far as winning the victory is concerned; do you mean just that?" "Yes," was the reply, "I do." She could not see it. Well, let me try to illustrate the difference between the counterfeit and the real in the matter of struggle. Suppose one day you should find yourself unexpectedly in close quarters with someone who is the last person on earth you would have chosen to be with,—some enemy, one who has been bitterly unjust or unfair to you. You may have dropped into a trolley-car seat beside the person without noticing who was there,—you turn your head and to your horror you see this person. Now you remember that you are a Christian, just as that converted thief was. You swallow hard and begin to pray, "Lord Jesus, see me through this tight place." And then, because you are a Christian as well as a gentleman

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or a lady, you start talking. You greet your acquaintance pleasantly, and of course do not say anything about the regrettable thing that has occurred, but you talk about the weather, about the war, about baseball,—anything and everything you can think of; and you keep talking and keep praying, "Lord, please bring this to an end as soon as you can; I don't believe I can hold out much longer,"—till finally it comes to an end, after fifteen minutes that seemed fifteen hours; you are able to leave, and you say how glad you were to have seen this person, and you go away and praise the Lord for a great victory! Another person watching you would never have known what had happened, you say, therefore, what a wonderful victory it was. But it was nothing but the worst kind of counterfeit. There was no victory whatsoever. It was all struggle against ugly sinful feelings inside. And struggle and victory do not exist together.

But what happens when that same situation occurs and the Lord Jesus gives you the real victory? When you find to your surprise that you are in close quarters with that person who is your enemy, you simply "remember Jesus Christ," and that he has said, "My grace is sufficient," and that "the battle is not yours, but God's." So you instantly praise the Lord that he is with you and is your life, and that his love for this person is the love that sent Christ to the cross, and that he would go to the cross again to-day for that very person if it would do any good. And that wonderful love of Christ for your enemy becomes *your* love for him; it floods your whole being, as you smile and tell him how glad you are to see him,—you mean it, too, for joy shines out of your face. So you talk easily, naturally, about anything that comes up, and you keep on praising the Lord as the minutes go by for this wonderful thing that is happening in your life, and before you realize it the visit is over and you say, "Why, Lord, that is the shortest fifteen minutes I ever spent!" Yes, the Holy Spirit has accomplished the miracle. You went down into the death of Christ, and through the glory of the Father you were raised with him and were walking in newness of life. That is victory; the real thing.

In other words, the victorious life is the life of overcoming sin by the miraculous fact that the very desire for sin is taken from you; you do not want to do anything that you know to be sin.

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I shall never forget what a business man in Philadelphia said on that point just after the Lord had made all things new for him. I had been telling him about the blessedness of the Lordship of Christ in the life, and he said, "Do you mean to say that your very desire for those old sins is gone?"

"Yes," I answered.

"Well," said he, "if you say it is true of you I believe you, for I have confidence in your word; but it never could be true of me."

This man was a Presbyterian elder, a leader in Christian work. But he was so troubled over the matter that he asked me if we might talk it over more fully. I gladly agreed to do so, but suggested that before any further questions were asked we might pray together. I will not tell you how long we were on our knees that morning; it was a long while; but when we got up my friend had taken victory in Christ. A few days later he told me that that evening he would have to be in a certain place in the line of his duty where he would be exposed to a temptation before which he had often failed before, but now he was trusting the Lord to see him through. The next day I saw him again, and I wish you could have seen the light in his face as he said to me: "I never had any experience before in my life like that of last night. It was a miracle. There was no struggle, no effort, no desire, I was dead on that side of my nature. Oh, it was wonderful; it was a miracle." Of *course* it was a miracle; the victorious life always is. Yet he was the man who had said just a few days before, "If you say it is true of you, I believe you; but it never could be true of me." With man it was impossible, but with God all things are possible.

And that, dear friends, is the victory, the Lordship of the Risen Christ, that God in his mercy has appointed from away back in eternity for you here at Princeton this week. If any of your hearts are hungry for this thing, praise the Lord for your hunger, for you shall be filled. He has given you hunger and thirst that he may satisfy you with the Bread and the Water of Life, and to an abundance that you have never dared hope for.

WHAT IS SURRENDER?

CHARLES GALLAUDET TRUMBULL

Third Address—Wednesday Morning

“**T**HAT I may know Him, and the power of his resurrection.” But you know there can be no resurrection until there has been a death. So if we want to know our Lord and the power of his resurrection we must first meet our death. We must be willing to say, “I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me” (Galatians 2: 20). There is the death, and the resurrection. “Ye are dead, and your life is hid with Christ in God” (Colossians 3: 3). Oh, the wonders of that hidden life after our death! As someone has said, “Satan cannot understand the omnipotence of a life that is homed in God.” We shall never get home to God until we have died. So that leads us on a little farther with what God has been so blessedly speaking to us about in these days, to the matter of surrender.

“Surrender”—it is a hateful word to some of us; yet God is going to make it almost the most precious word in the language to us. Some people, you know, have the idea that surrender means a life filled with crosses, and they do not want that,—cross after cross, they think, until there is nothing left worth living for. But it does not mean any such thing, for nowhere in the Bible do we find crosses mentioned. Nowhere do you find that God wants people to be bearing crosses. That may surprise you, but it is true.

We have such a mistaken idea about this. We think that if we get up on a certain day having made plans for certain things to be done that day, and we find it is raining, so that we cannot do what we had planned to do,—“Well, that is my cross for to-day,” we say. Not at all. Or we think that this and that thing that go right against our plans are crosses. They are not. It is not the duty of any Christian to bear crosses. The word “crosses” does not occur in the New Testament. But there is a word that occurs there,—cross; and that is quite different. In the singular, not in the plural,—for it is every Christian’s duty to bear the cross. We have thought that the cross meant different things for us at different

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times, one day a stormy day, another day sickness; and that of course no two people had just the same cross. But that is a mistake, for there is just one cross for everyone all the time, every day, every hour of the day, and the same for every human being. That cross—which is not “crosses”—is this *death* of which we have been thinking.

If you had seen in the days of our Lord's earthly life someone walking along a Roman highway bearing a cross on his shoulder, you would know that either he or some one else was going to his death. So the Christian's cross is not loss of health, not disappointment of any sort; it is the sign of death, that always and that only. And that is what Christ tells us he wants us to bear. “Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16: 24). It is one thing to be saved, it is another thing to follow after Christ. Thousands of saved people are not following after Christ, are not bearing the cross, and therefore are not disciples. A Christian is one who is saved from the penalty of his sin; a disciple is one who, after being saved, becomes a learner, goes on learning more and more about Christ. And the cross, the voluntary death of all that one is, is the condition of being a disciple. Dr. Griffith Thomas has told us that some Christians are monstrosities, for the reason that ten or twenty years after they took Christ as Saviour they are, spiritually, just where they were at the beginning of their Christian life. One of the saddest sights in life, and surely in the sight of God, is one of these Christians who has not followed after Christ, who is just a babe when he ought to be a full-grown man. The reason is that he has not taken up his cross, has not gone down into death.

I was speaking of the difference between “the cross” and “crosses,” at Princeton last year, and at the close of the meeting a woman said to me, “I am glad you said what you did about the cross, because I was troubled about the fact that I did not seem to have any crosses myself.” She had taken up *the* cross, and when you do that it is the end of “crosses.” When you go down into death there is no such thing as disappointment after that,—it is always “His appointment.” You cannot disappoint a dead man! The taking up of the cross is the end of crosses and the beginning of discipleship.

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A minister said to a friend of mine: "Do you know, Campbell Morgan came to this country and preached one sermon that destroyed forty years of my sermons! For forty years I had been preaching on the duty of sacrifice; the denying things to ourselves, giving up this, that, and the other thing. And we practiced it in our family; we would give up butter for a week, and try to use that money in some way that God might bless; another week we would give up something else,—and so on. And Campbell Morgan said that the thing we needed to give up was not *things*, but *self*: and that was the one thing we had not given up in our home! We had given up everything under the sun but self. We were giving up so many things that we had become proud of our humility."

A dead man cannot be very proud; death is the end of pride. Let a man be put out of the way by the taking up of his cross unto death, and from that moment on become as one who has died in Christ; then he will have that omnipotence that Satan does not understand.

We saw yesterday something of the meaning of the lordship of Jesus, what it means to say, "Jesus is Lord," not as a matter of words, but as a statement of miracle by the Holy Spirit. But Jesus cannot be Lord in anyone's life until that one has died. Dr. Scofield showed me yesterday how completely the Old Testament foreshadows this spiritual truth of the New Testament. "You know," said he, "when they took the ark into the temple,—and the ark is the most perfect type of Christ that we have in all the Old Testament,—the men put the staves through the rings and thus carried the ark into the holy of holies. Then they took the staves out, because the ark was there to stay. Christ, when he enters into the believer (for ye are the temple of God) is *there to stay*. Then the men who had carried the ark in went out; and after they went out the glory of the Lord filled the house. *Not until the men had gone out*. There is no room for the glory of the Lord in any temple when men are there. Now, we want to be filled with the Spirit, but we want to stay in ourselves. You cannot have both. Just retire and leave God alone in your life if you want the glory of the Lord to fill your heart." So may we just quietly retire from the innermost part of our lives and leave the Lord Jesus there alone if we want the glory of the Lord to fill our lives. To para-

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phrase a word that Dr. Chapman once said about soul-winning, "God will never give you the victorious life until he has all there is of you—never!" "Let go,"—that is the first of the two simple conditions of the life of victory.

But what is this surrender, this "letting go"? May I suggest a few things that surrender includes if it is to be complete, a real retiring on our part from the house of God, our bodies?

Of course we all realize that we must let the *worst* things in us go. I love to remember the experience of a young man, a dear friend of mine, as an evidence of God's grace and willingness to do His part the moment we even look in His direction. This young chap, fifteen years younger than I, was one of a circle of young people in Philadelphia in which I had been for years. He used to be very fond of the lighter things of life, the so-called border-line amusements,—you know when we speak of "border-line" amusements we mean something that is just over the border,—and he did not want to give them up, they meant too much to him. Most of the young people in that group felt the same way; I was almost the only one who was so cranky and narrow as not to do those things, and they used to pitch into me and tell me how hopelessly bigoted I was. But this young fellow, when they did that, would say, "Hold on, he is right and we are wrong." And I used to say to him: "If you really feel that way, you have a greater responsibility than anyone else in this group, for they do not think I am right, but you think I am; so it is 'up to you' to make a clean sweep and let these things go."

"Yes," he would answer, "I know, but I can't do it, I just haven't got the nerve."

Well, I realized that I was talking too much to him about it, and was only antagonizing him; so I stopped talking, and prayed more instead. Some months went by, and one Saturday afternoon as I was working at my office he called me on the phone and asked if I was going to stay in town for supper. I told him I was, and he asked if he could come and join me. I gladly told him to do so. As I hung up the receiver, I realized that I would be alone with him that evening, and as it had been some time since we had talked together of those matters it might be God's will that I should bring the subject

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up again. I then prayed earnestly that God would lead my friend George clear out into surrender that night, if it were His will. A strong impression came to me that I need not say, "If it is God's will," but was to claim the victory by faith. I did so in prayer.

In a few minutes George came, and we went out to supper together. I tried to bring the subject around to what I was praying and thinking about, but I could not. We finished supper, and he told me he was going to the theatre that evening. "Well," I said, "you have twenty minutes yet, let's walk along together." When we reached my office he said, "Are you awfully busy? If I came in with you a few minutes would it spoil your plans?"

"No indeed," I answered; and we went in.

Then he told me what he had really come down town to see me for. He was at a very grave crisis in his business affairs; an utterly unexpected turn had come, and he did not know what to do. After he had told me about it he asked me what he ought to do. I answered that I did not know, and could not possibly know; and I said: "There is only one person who does know, and that is God. And George," I went on, "God himself cannot tell you what you ought to do, except on one condition."

"Oh, yes," said he, "I know what you mean. You mean 'surrender,' don't you?"

"That's it," I replied.

"Well," he answered, "I know it, but,"—using the old phrase,—"I haven't the nerve to do it. Even if I should say right here that I do surrender it wouldn't last, it would not mean anything, I couldn't keep it up."

I told him I liked his honesty, and that he was right in saying that if he merely said he surrendered it wouldn't mean anything. "But George," I said, "would you be willing to kneel down here with me and ask the Lord to *enable* you to surrender?"

He hesitated a moment, then said, "Yes." He told me afterwards he did this as the best way out of a bad job; he wanted to get away to the theatre, and he did not like to hurt my feelings. However, we went into the little private office and knelt down, and I asked the Lord Jesus to meet

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George's need, and to do for him what He had so wonderfully done for me. Then I waited for George to pray. And oh, my friends, that boy prayed, in two or three sentences, a prayer of as unconditional surrender to the mastery of Jesus Christ as I have ever heard come from any human lips.

Then we got up and sat on opposite sides of the table and looked at each other! Well, he did not go to the theatre that night, and has not been since,—that was five years ago last January. I gave him a pocket Testament, which he started reading like a dime novel; he began doing personal work; later he had to go to Colorado because of tuberculosis; and I wish you could read some of the wonderful letters I have had from him on the resurrection power of Christ's Life in his life. He just entered in by the simple way of the death of himself, the surrender of the things he knew he ought to let go.

But it may surprise some of us to know that we must surrender, not only our worst, but also our best. The very best things in us, the things that God seems to be using most, the things that our hearts tell us are the strongest points in our lives,—they must be yielded up. You remember that man I told you about who said, "If you say this thing has happened to you, I believe it; but it could never happen to me"? One of the things this man had to surrender was his good judgment; he was a man of most remarkably good judgment, having such common sense and wisdom that people turned to him constantly for advice. But he confessed to God that his good judgment has been a source of pride to himself; and he surrendered it as worthless in the presence of the wisdom and holiness of God.

Last summer a missionary who a few years ago had profoundly impressed me with the marvelous testimony of what Christ had done for her, came to a conference broken-hearted; she had lost the victory, she said. I told her that the Lord could in an instant of time call "the things that are not, as though they were" (Romans 4: 17), as well as the things that are as though they were not; for he can wipe out the past, and make all things new. "But you do not know the sort of failures I have made," said she; "no, the past is too awful." Before that conference was over I believe she had surrendered her past to Christ; for that is what we have to do; and if there is anyone here who feels—"well, it is all

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right for some of these people to surrender and to claim victory, but they have not had the defeats I have had, they have not been Christian workers, leaders, and failed as only God knows I have; he cannot do that for me" (as Satan will say to some of us this morning)—then do you just *surrender your past*. Is it true that the blood of Jesus Christ covers everything but your past?

To another member of this conference, as he was on his knees asking grace for the new life, the thought came, "What about the future? Will it last?" And God enabled him to say, "Lord, I surrender my future to you." And he got up from his knees victorious. Include the future in your surrender. When Satan asks you, "Will it last?" answer him, "Will Christ last?"

As you surrender the future, surrender also all your plans, the plans you have made either selfishly or unselfishly for your life. I knew a college girl who could not have victory because she had set her heart on going to a foreign mission field, and then found she could not go, and rebelled against God's will. But she got victory one morning when she surrendered her plans.

A student at the Moody Bible Institute told me he needed victory in his life. "I suppose you have settled the surrender question?" I asked.

"I think so," was his answer.

"Is there anything that you would not do for the Lord?" I asked.

"Well," he said, "I do not think I could ever do open-air evangelistic work in a Roman Catholic community."

I should never have thought of that as a test question! But I said, "Suppose Christ should come into this room in his personal, visible presence, and tell you he wanted exactly that form of service from you. Would you do it?"

The honest fellow shook his head and said, "I don't know."

It was evident that we must get right down on our knees, then, and settle that question; we did so; he surrendered *everything*, and entered into victory. I do not know, and am not concerned to know, whether the Lord ever called that man to do the particular work that he had been afraid of; but I do know that he could not have victory until he had

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told the Lord that he was willing to do that if it was what the Lord wanted from him.

A business girl holding a responsible position at Albany once said to me, "This surrender business is entirely too general, too indefinite; it doesn't mean anything to me." We talked together about victory, and in a moment she said, "I tell you one thing,—I never could give up my present work in the city office in Albany." I had not suggested that she should. But she kept coming back to that statement, and after she had repeated it several times, I said: "Look here, Miss ——, you say 'this surrender business' is too general, too indefinite, for you. I think, on the contrary, it is entirely too particular, too definite, for your comfort. You have made up your mind that there is one thing you will not give up, whether the Lord wants you to or not." She smiled as she said, "I guess you're right." If we are inclined to think surrender is "too general," let us ask what one particular thing it is we are holding on to and saying, "Not that, not that." For that may be the one thing on which the whole future of our spiritual life, our victory, hinges.

Again, we must surrender unlove, bitterness, all feeling of resentment. There is no such thing as victory possible in any life that has any feeling of bitterness or unlove toward any other human being. If any of you here can think of any person,—man, woman or child,—toward whom you feel any bitterness or resentment, and to whom you could not go and take both their hands in yours and tell them you *love* them, and *mean* it,—then there is no victory for you. Victory will come only when you have let the Lord work the miracle of changing your unlove into the sort of love that is described in First Corinthians 13.

One last word, on one more thing to surrender. One of the men of this conference (those who have made a clean sweep for God do not mind their own experiences being known) said to me early this week, "*I want that victory. I have got to have it; it is what I came here for.*"

"Well," I said, "God will give it to you."

He is a man well on in years; and as he talked I noticed the odor of tobacco. I am not here to discuss tobacco,—I am just giving you the facts. Of course, I did not speak of the tobacco to him, but I wondered a little how a man who was

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hungering for victory could be holding on to a thing that most surrendered Christians have let go. When I saw him on the campus, after that, the thought of his tobacco came to me, and I wondered how it would be taken care of.

This morning that man came to me and said: "I have had a great victory. In our prayer group last night I prayed about this matter of tobacco,"—I smiled; I had not said a word about it,—"and," he said, "I pulled a cigar out of my pocket and handed it to Dr. Orr, saying, 'I am fighting about that.' A little later one of the men in the prayer group said to me, 'What are you fighting it for?' 'I want to give it up,' I answered. 'But I would not fight it,' he said; 'do you realize that to fight that tobacco means to distrust God?' I certainly had not realized that. And then we three men got down on our knees and talked very plainly to God about this thing. And now," said he, "it is gone. When a man has been smoking from twelve to twenty cigars a day for fifty years, that means a good deal. But it's gone, it's gone." His face was radiant. "For the first time in my life almost since I can remember, I woke up this morning without any desire for tobacco."

Dear friends, praise God for that victory, a victory by trust, not by fighting. If any of you have had the idea that you must nerve yourself, and summon all your strength, and break out into a perspiration, and agonize, until you have fought through the fight of surrender,—oh, learn now that there is a better way; *just trust*. Surrender your fighting, and trust Christ to deliver you. As Dr. Scofield has said, if you have a sin in your life that you cannot let go, bring it to Jesus and let him kill it. So the best way to surrender is to trust your surrender to the Lord Jesus; he can take care of it.

Surrender is a safe risk. I was so touched with Dr. Orr's prayer last night at the vesper meeting, as he said, "O God, do not let any one here be afraid of thee!" How many of us have been afraid of God? In that book, "The Christian's Secret of a Happy Life,"—one of the most remarkable settings forth of the victorious life you can find anywhere,—you may remember that the author, Mrs. Hannah Whitall Smith, says something to us folks who have been afraid of what God might do to take advantage of us after we have surrendered. Can you imagine a little child, she asks, going to

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his father and climbing up on his knee and looking into his face, and saying, "Father, I just wanted to tell you that from now on I am going to do everything you say," and then that father saying, "That is good, my son," and at once starting to think up ways in which he could make that boy's life miserable, ways in which he could take advantage of that promise? Or would the father reach down and put his arms around that boy and hold him close to his heart, while he tried to think of ways in which he could now show his love? Do you think God is going to try to take advantage of you after you have surrendered,—God, who is love? We are surrendering to love, such love as no human being has yet fathomed. It is a safe risk, to let everything go, and rest in the arms of him who is our Heavenly Father and who in Christ his Son died for us.

THE FAITH FOR VICTORY

CHARLES GALLAUDET TRUMBULL

Fourth Address—Thursday Morning

WE may be sure that when we face this wonderful truth of victory, through Jesus himself as our life, we shall be flooded with questions,—some perfectly proper questions, others questions with which Satan will try to disturb us; and one of the things which we may need to include in our surrender is the surrender of some of our questions. Not all questions about infinite things can be answered. Our questions are safe with Him, whether we ever get the answer in this life or not.

There are one or two questions that are worth considering, raised by the message of yesterday and the statement then made as to the surrender of our unlove. One of the men here told me of a man where he lives who was a very bitter enemy of his; he explained the circumstances, apparently quite innocent, that had given rise to a feeling of resentment on the part of this other man, who since that time has done everything in his power to make things hard for my friend. "I have nothing against that man," said this friend, "but what about the matter of love toward him? He is fighting me, doing all he can to injure me."

"How do you feel toward him in your heart now; do you love him?" I asked.

"I used to feel very bitter toward him; but that bitterness has gone, and now I have only a feeling of pity for him,—in fact, I feel indifferent; he is simply a nonentity to me."

"But that won't do," was my answer; "indifference is not love. Pity is not love. Love may include pity, but we pity lots of persons that we do not love. Are you willing to have God work the miracle of enabling you to love this man? Are you willing at this moment to surrender to God your feeling of indifference?"

"Yes, I am," was his quiet reply.

"Then God will do it," I said.

You cannot by your will-power make yourself love an

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enemy; it is perhaps the greatest miracle God ever works in any life, the love of God that is Christ. "God is love" is perhaps the only definition of God given in the Bible. Let us be very clear that love is not pity, and is not indifference; love is an active, warm passion of our lives for another, so that we would be willing to do anything, even to the laying down of our life for that person, and do it with joy. That is the feeling we ought to have toward the person who has treated us worse than any one else in the world; and until we are willing to have this miracle wrought in our lives we can know nothing of victory.

Another question on this matter of love comes in a letter from one of the delegates—a minister. "Do you say that we must not have a particle of unlove in our hearts for any human being, that we must be able to go to anyone, take both his hands in ours, and tell him that we love him?"

Yes, he has it exactly right.

"Is that without any regard to that one's attitude toward God and toward us?"

Yes, without any regard to the other person's attitude. For this love that we are asking about is the love that is God himself, as described in John 3: 16. "God so loved the world"—the world that was at enmity with him, that crucified his Son.

The letter goes on: "Could Billy Sunday go to those Unitarians who malignantly oppose him, and those evil leaders that hate him and his work, in that spirit?"

Certainly he could, if he is trusting God for the miracle.

"Isn't there such a thing as casting pearls before swine?"

Yes, there is, but loving your enemies is not casting pearls before swine. For we are told to love our enemies, and that settles the question for us. If it is casting pearls before swine, then God cast pearls before swine when he gave his only begotten Son for us.

"Must there not be some occasion befitting such an action on our part before we could do such a thing while another is in active opposition to us?"

Oh, yes; I do not say that we must go to anyone who is an enemy of ours and take his hands in ours and tell him we love him; I said we must be *willing and able to do it*. At

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some particular time it might not be wise to do it; it might do no good.

This inquirer then goes on to say that in his work in the ministry he has opposed gambling and similar things, and that on account of this enmity has arisen against him. "Would I help them by forcing myself upon them and telling them of my absence of ill feeling towards them?"

Not necessarily. He must be guided as to how he is going to let these people know he loves them. But the first thing is to *get to love them*. He must be right in his heart, so that at whatever moment the opportunity *does* come he may go to them and show by his face and words that he loves them. When, if ever, we are to do just that is a comparatively minor matter, as compared with the vital need of love in our heart. As to how to show it, God will guide us.

Now let us see how we can have the miracle-victory in love and in all else. Philippians 3: 10 tells us. "That I may know him, and the power of his resurrection." We saw yesterday that there can be no resurrection until there has been a death; and we saw how we may have this death of our sinful nature accomplished; the one simple requirement is surrender. As we yield ourselves—not yield things, but self—to God, we let him put us to death. Let us, then, assume that this step has been taken; you have let Christ crucify you,—you cannot crucify yourself, it has to be done for you. And it will be done instantly as you surrender.

We are told to reckon ourselves dead (Romans 6: 11). You have put yourself into Christ's hands; and now, without any feeling, without any proof, without something "breaking inside," just recognize that you are dead. Don't try to prove it; don't feel your pulse to see, but accept the fact by faith.

Then we are faced with this question: what can a dead man do for himself?

The answer is easy; nothing. So, in this matter of victory in the spiritual life, we can do nothing for ourselves. After we have done the only thing we can do,—that is, surrender,—then we are to remember that anything that is done for a dead person must be done for him by others. So whatever is done for us in this matter of the resurrection life must be done for us by Christ,—absolutely and exclusively by him.

That suggests two or three questions. *Can Christ do it—*

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accomplish this victory in us? I do not think any of us will have any difficulty in answering "yes" to that. But that alone does not help. Carnegie *could* pay all my bills, but the question is, Will he? So our next question is, *Will* Christ do it? I am sure we can answer "yes" to that too. Therefore all that we need, after our surrender, for the life of victory and power, Christ can and will do. The third question is, *Does* Christ do it? "Will" is future; "does" is another matter. Let me read a few passages that I have brought together from different parts of the New Testament, as though they were a single passage:

"My little children, these things I write unto you that ye may not sin. Sin shall not have dominion over you; for ye are not under law [which says *do*], but under grace [which says *done*]. My grace is sufficient for thee: for my power is made perfect in weakness. Wherefore also he is able to save to the uttermost [or, completely] them that draw near unto God through him, seeing he ever liveth to make intercession for them. There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. I can do all things through Christ which strengtheneth me. Thou shalt call his name JESUS; for it is he that shall save his people from their sins—that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world. Now unto him that is able to guard you from stumbling! Thanks be unto God who always leadeth us in triumph in Christ! For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is released from sin. As therefore ye received Christ Jesus the Lord, so walk in him.

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For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."¹

If we had just heard those words for the first time, I think we should say, "Why, God seems to say that in Christ he has made a complete provision to keep us from sin, and that he is working all the time to accomplish this; that it is Christ's mission in the world." Christ says, "My grace *is* sufficient." You notice "is" is the present tense. So we have our answer to the third question; not only Christ *can* and *will*, but he *does* do, right now, the work of accomplishing our victory over the power of sin. It is simply because some of us have not realized that we cannot do this thing for ourselves, and that Christ is able and willing and does do it for us, that we have not had victory yet, even though we have surrendered.

It may startle some of you to hear it said that many a surrendered Christian is a defeated Christian. But it is true. Many such have surrendered completely, and have said, "That settles it, now everything is going to be all right." I remember two college students, one a girl, one a young man, who went to the Student Volunteer Convention at Kansas City a few years ago and surrendered their lives completely; they offered themselves for the foreign mission field, and they both expected that now they would have utterly new victory and power in their lives. And both found to their surprise and disappointment that it was not so. They were still hungry for what they had not yet obtained. Let us be very clear that surrender is not necessarily victory. Surrender is *our* part in victory,—there is no such thing as the victorious life without surrender; but there may be surrender without victory. And the reason is that we have not faced the fact that we need to face in addition to our surrender.

¹ 1 John 2: 1; Romans 6: 14; 2 Corinthians 12: 9; Hebrews 7: 25; 1 Corinthians 10: 13; Philippians 4: 13; Matthew 1: 21; Philippians 2: 15; Jude 24; 2 Corinthians 2: 14; Romans 8: 3, 4; 6: 4, 6, 7; Colossians 2: 6; Ephesians 2: 8, 9.

A leaflet, giving the references to these and other Scripture passages on the victorious life, and mentioning books and pamphlets on the subject, may be had from The Sunday School Times Company, 1031 Walnut street, Philadelphia, at 25 cents per 100 copies, 10 cents for 25, or 2 cents for a single copy. See also the literature announcements at the end of this volume.

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That fact is declared in those Bible passages I have just read. It is all summed up in this word, that *victory is something that is done for you, and not by you*. In other words, it is Christ, not works. What he does for you, not what you do for him. So God wants us this morning, all who have surrendered yet are not satisfied, to recognize that at this moment Christ is accomplishing in our lives all that is needed for the life of victory and power; and that we need do, and can do, nothing about it except just to receive it, now, as a present fact, without feeling, without evidence, without proof of any sort.

A woman said to me yesterday, "Mr. Trumbull, I have done everything that you people say needs to be done; I have surrendered, but nothing has happened; I am not having any such experience as the others are telling about."

I suggested that all she needed to do now was to recognize that the Lord Jesus Christ was accomplishing in her all that he is accomplishing in these others whose experience she coveted, and to accept that by faith, and *trust the matter of experience to him*. Said I, "Will you believe right now that Christ is meeting all your needs and doing this very thing for you?"

"I will," she answered.

"Do you believe this now?" I asked.

"I do," was her quiet reply.

That is all; that woman will have the "experience"; she now has the victory. What we call "experiences" will follow from time to time,—they are comparatively unimportant. But the life of the "victory that is Christ" we cannot have in its fullness until we do just as she did, without any evidence or feeling.

As Dr. Scofield has said to me, "There are so many people waiting for some feeling to confirm the action of God. And those feelings might be very misleading." Dear friends, do not wait another moment for feeling to confirm the word of God. If you are resting on your feelings you are resting on a quicksand; but if you are resting on Christ you are resting on the Rock of ages. Victory has nothing to do with feeling; God's word is true whether we feel it or not.

I shall never forget a talk I had with a college student at

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another conference who came to me at the beginning of the week in great need. She said she was hungry for the life of victory; that she had surrendered; and that now she was all at sea because she was not having the victory she longed for. I tried to tell her what I have been saying here, that there was nothing for her to do but just to trust Him. Finally she saw it; and almost in a dazed way she said, "Do you mean to say there is *nothing* for me to do, nothing at all?"

"Yes," I said, "nothing."

She kept saying that word over, "Nothing to do, nothing." And she went away praising Christ because there was nothing for her to do; she knew now that he was doing it all; and resting on that she went about the campus the rest of the conference-week a living epistle of victory.

You know, "faith does nothing." Faith is not works; faith simply lets God do everything. Faith results in works, of course. This life of victory and power is full of good works. But they are the result of victory, not the cause. We may be sure that unbelief, the opposite of faith, is one of the subtlest forms of sin, and the root of all other sin.

Some of you may remember a minister who came to Princeton Conference last year without knowing what he was coming for; he came because he was an old Princeton man, and needed a rest, and provision had been made for him by a friend to come. And when he got here he found people talking about the life of victory, and surrender. One day he came to my room and wanted to speak about his own personal needs, and especially about the sin of irritation, temper, in his own life in the home circle,—which is the hardest place to have victory. He told me that he had been a man of fragile health for years, his nervous strength gone; and that his irritability was largely a matter of temperament, and he had accepted the fact that he could never have really complete victory, freedom from irritability, because of his nerves.

"Your body, then," I said, "is too much for Christ's power?"

"Oh, I do not mean that," he answered, "but my temperament, my broken nervous system, does not give me the opportunity to have the same degree of freedom that some people have."

Then he spoke of how, when he was alone in his study reading the Word of God or preparing a sermon, he would have

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such a glorious vision of Christ that he would cry out, "O Lord, I never can sin again, you are so glorious, so all-sufficient." Then he would go downstairs and join his family, and within five minutes something would have happened to irritate him, and he would explode in a burst of temper. Others of us may know something of that, whether we are in the ministry or not.

We talked together, and I tried to show him that Christ was sufficient even for him and his exhausted nerves. "I know I have victory as we are sitting quietly here in your room," he said, "but what troubles me is what I shall do when I get home and the pressure comes on,—will I stand the test then?"

And I answered, "No, you are not having victory even now, as we sit here, because at this very moment you are permitting the worst kind of sin to defeat you." He did not like that; but I went on: "You are committing the worst sin any human being can commit against God, the sin most insulting to him, the sin of unbelief. For you do not believe that Jesus Christ is equal to meeting the pressure when you get home. And that present sin of doubt, of unbelief, is far worse than an explosion of temper."

We talked a few minutes longer, and he went away. Next day he came to this meeting in the chapel and asked if he might say a word. He said he had gone off to walk that afternoon after leaving my room, very angry. He had said to himself, "Trumbull has no right to talk to me like that. I know I am right about this; if I told my church about it they would side with me against him; and I hate him for it." Then he said to himself, "Hold on, *that* is not right, anyway, my feeling against him in this matter is wrong." And then he just opened up his heart to God. "Lord Jesus," he said, "is it true? You know that I love you as I love no one else; and yet is it true that I have been committing the sin of unbelief against you?" The Lord showed him that it was true. He yielded up his unbelief; and the victory came. As he told us his story in the meeting, we just had to give up the class-study for the rest of the hour and turn it into a prayer and praise service for the wonderful victory in that man's life,—a Christian minister who had been believing in Christ for his salvation from the penalty of sin in the next

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world, but was not believing in Christ for freedom from the power of sin now and here.

Do not let anyone say, "I have victory now, but I do not know how it will be when I get home." You have *not* victory now if you doubt for the future. You have nothing to do with the future when you trust Christ. The future is Christ's.

The final secret of victory, then, after surrender, is not in praying for it, but in taking it by faith. There is a great deal of prayer in the life of victory; but we can pray, and pray, and pray, and not have victory.

A few months ago in Wichita, Kansas, in an inquiry meeting on the victorious life, I noticed a girl in the back of the room who did not say anything, but whose eyes were filled with tears; she seemed to be in great distress. An older woman stood up and said, "I want to ask a question. I have prayed for this blessing for years, and I haven't got it; what is the matter?"

"The matter is," I was led to reply, "that you *are* praying for it. It is time you stopped praying and started praising."

Quietly she put her hand to her face, and I saw that she was thanking Christ for his sufficiency.

A moment or two later a man stood up and said, "The question that lady asked, and the answer that was given, have solved the problem that has troubled me for eleven years," and he sat down.

When the meeting was over, I asked the girl in the back of the room who had said nothing, "How is it with you?"

"It is all right," she answered with a smile that said more than her words. And the man had had his problem solved; and the older woman's difficulty was settled; why? Because those three people, without delaying longer, had just taken what God was offering them.

Do not let us keep on asking God for what he is holding out to us with both hands! Do you see? After surrender, the second and only other condition necessary to the life of victory is faith. Faith which takes, and thanks God. Surrender, then faith. "Let go, and let God."

If you want to make sure of meeting this second condition, forget your faith, and think of God. Open your Bible and

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face the great facts that are there, and recognize that those facts are true. The great fact, as Mrs. Norton made so blessedly clear, is—what? Just Jesus.

You remember that wonderful Westminster Abbey of Faith in the eleventh chapter of Hebrews? Then at the beginning of the twelfth chapter we are told: "Therefore let us also . . . lay aside every weight"—that is surrender—and "let us run with patience the race that is set before us, looking unto our faith." No, praise God, there is no such verse in the Bible. If you want to have the miracles happen to you that are recorded in the eleventh chapter of Hebrews, you are to lay aside every weight,—that is surrender,—and then run with patience the race, *looking unto JESUS*. Not our faith, but the faithfulness of God, is our assurance. The faithfulness of God is unchanging, invincible, omnipotent; and the faithfulness of God to us is Jesus Christ. Looking unto Jesus, then, is the second and only remaining condition of victory.

Last week at the Lake Geneva conference a young girl asked if she could talk this matter over with me. I had half an hour that was free that afternoon, so she came, and told me how two weeks before she had surrendered; it had been a great struggle, she said, but she had settled it. But she was not yet having what she wanted, victory; and how could she get it? I tried to show her what I have been saying here this morning—"My grace is sufficient for thee." She did not answer a word,—just sat there and seemed to be up against a blank wall of unbelief. I never had quite such an experience before with anyone. I said again, "His grace is sufficient for you; he says so; do you not believe it?" No answer. I prayed and prayed. I knew that if the light was to break in that girl's mind and heart Christ must do it; I could do nothing.

The half hour went by; another appointment was waiting for me. I prayed in my heart, "Lord Jesus, it is all right; you evidently do not intend to use me here, but you will bring her through in your own time and way." The Lord gave me the victory of freedom from anxiety; and finally I said, "I have to go to keep another appointment now; will you go to your room, and alone with God just ask him to show you that his grace *is* sufficient?" The girl gave a sort of

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convulsive shiver; she bowed her head and said, "I will do it now; Lord Jesus, I know your grace is sufficient." It was done; and she went away victorious.

Dear friends, that is what we have to do sometimes. We hear these truths, and we know in a general way they are true; but Satan seems to have paralyzed our power to believe. I might have talked with that young Christian at Lake Geneva another half hour, and she have been farther away than ever. But just when the opportunity seemed to be slipping away from her, she said "I will do it now." Perhaps God is asking some of you to say that this moment; we do not know what the afternoon will bring forth; now is the only time we have.

THE VICTORY AS A GIFT

CHARLES GALLAUDET TRUMBULL

Fifth Address—Friday Morning

MY heart praised God as I saw at the breakfast table this morning what the verse for to-day was—"Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57). As we near the end of the week in these studies in the life of victory, seeking to be safe-guarded against errors and misunderstandings, and at the same time to get just as full and clear an understanding as we can of what it means, I believe God has given us that verse for to-day so that we may see what the victory is, and what it is not; so that we may take all that God offers us, and not attempt to take anything that he does not.

It was only a little while ago that I realized that one of the words that ought to stand out in great prominence in that verse is one that perhaps we have not always made so prominent: "GIVETH us the victory." That is the one thing that we must be perfectly clear about in regard to this life of victory: it is a gift. It is not earned by us, we cannot in any way share in accomplishing it, any more than you share in accomplishing a Christmas present that is given to you. All you have to do is to take it. No effort on our part has anything to do with the making of gifts that are given to us; so in regard to victory.

And is it not a striking fact that this verse, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," comes at the end of the greatest resurrection chapter in the Bible, tying it right up with the truth that this victory life is the resurrection life? Perhaps some of you feel like saying, "But in that fifteenth chapter of 1 Corinthians Paul is not talking about victory over sin, he is talking about the resurrection of the body." But what just precedes our verse? "The power of sin is the law: but thanks be to God—." It looks as if Paul *was* talking about sin, doesn't it? as well as about the resurrection of the body. The word immediately preceding is about the awful power of sin in our lives, and the impossible demands of holiness. "The sting of death is

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sin; and the power of sin is the law: but thanks be to God who giveth us the victory. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." In other words it is full salvation; it includes the resurrection of the body; it also includes present deliverance from the power of sin, as our foretaste and present experience of the actual resurrection life which is in these mortal bodies, and which some day God will use to transform these bodies into their resurrection glory. So let us never forget the close connection between the resurrection and this victory.

We want not just bare salvation for the next world, but full salvation for now and here as well. It is a gift; and it is a gift that God intends us to have. Suppose we had seen in the papers this morning that a wealthy man had given instructions at his office in New York that this afternoon, between two and four o'clock, a gift of one thousand dollars was to be given to any members of Princeton Conference who cared to go and get it. We would laugh, and say it was a good joke of some newspaper writer wanting copy. But suppose some of us should say, "Well, I am going over to see anyway"; and suppose ten or twelve did go, and came back in time for supper; what would be the one question that would be fired at them at first sight after their return? "Did you get it?" And if they should say, "Yes," and show us the money, some of the rest here would feel a little cheap. "Did you get it?" is the question asked of people who hear that the gift of victory is offered at Princeton, and come here for it; and it is a fair question. Person after person has said to me this week, "I came to Princeton for this victorious life; it is all I came for." Some have come a long way; and when they go back home people are going to say to them, "Did you get it?" And some of you are going to say, "Yes, praise God, I *did*." Get what? The gift, God's gift, the victory. I am glad to hear that question asked around the campus here, and when we go home we ought to expect to be asked this question. For Victory in Christ is what Princeton Conference stands for: 1 Corinthians 15: 57. May we all face the question and be able to answer with shining face a positive, quiet, "Yes."

Victory is a gift because it is absolutely parallel to salva-

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tion. You will find more of your questions about victory answered by that fact than by almost any other scriptural fact or principle in connection with the truth of victory in Christ. Salvation, passing from death to life, escape from hell, deliverance from the penalty of our sin, is surely a gift. We cannot share with Christ in any way in accomplishing our salvation. The Father gives it to us by the death of his Son. It is a gift that we can have the moment we will take it. And just as there are Rescue Missions throughout this land into the doors of which lost men go and later on, in a moment, when they see the truth, drop on their knees and say, "Lord, I take thy salvation to-night," and go out, and the men outside may say, "Did you get it?" and they say, "I did, I have got eternal life," so *Princeton Conference is a Rescue Mission for Christians.* We need such Rescue Missions; God knows how many Christians need it; rescue from defeat, from barren lives, from poverty. Praise God that he is leading people here to learn about this gift, waiting for them to take it by a simple act of faith.

Another word that we must emphasize in our verse in 1 Corinthians 15: 57 is the word THE. There is only one kind of Victory. It is not "victories" for Christians; it is not having a more victorious life than you used to have; not saying, "I used to be very critical, but now I am much less critical than I used to be." The Allies and the Central Powers are fighting this awful war in Europe, and each side has had victories, many of them; *but neither side has won THE victory.* You see how possible it is to have victories and never have the victory. God only knows how much longer the European war will go on before the victory is won. It is quite possible that the war may be ended without either side obtaining complete victory; the end may come through concessions and compromises. But there are no compromises in the victory of 1 Corinthians 15: 57! Our victory in Christ makes no terms of any sort whatsoever with sin or Satan. It is complete, because it is the work of God, the gift of God; and God does not give imperfect gifts nor work imperfectly.

You remember the incident that Dr. Griffith Thomas gave us last year of the little girl who became a Christian, and, as children may do, just took the whole blessed thing at the start. Someone asked her whether it had made any differ-

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ence to her, the being a Christian. "Oh, yes," she said, "a great deal of difference."

"Well, what difference?"

"I will tell you," was the little girl's answer. "Now, when I hear Satan at the door, I say, 'Jesus, will you please go to the door?' and Jesus goes to the door; and when Satan sees Him, he says, 'I beg your pardon, I have come to the wrong house!'"

There are no compromises on that doorstep! It is an awfully one-sided fight,—an utter rout for Satan. It is freedom from the whole power of every known sin at once. And it is just as complete now as it can ever be; just as complete in you at this moment as it ever was in the life of the Apostle Paul. For Jesus is not going to be stronger a month from now, or a year from now, or twenty years from now, than he is to-day. "The same yesterday, to-day, and forever."

You remember the incident I gave you a couple of days ago of the man at this conference who had been smoking from twelve to twenty cigars a day for fifty years, and the next morning when he woke up the whole desire was gone? Every time he has seen me since,—again this very morning,—he has said with his face shining, "It is all gone." Yes; his victory is as complete now as it ever can be. And what God did for him in that one thing God can do for us all in freedom from all our desires for every known sin at once. For God deals with the *root* of sin, not with individual sins. The victory is complete because the victory is Christ. Let us remember that precious message of Mrs. Norton's the other night, "It is Jesus, just Jesus." "To me to live is Christ." Or that other word, perhaps the most daring word in the whole Bible: "As he [God] is, even so are we in this world" (1 John 4: 17). That is the same freedom for us from the power of known sin as God himself has. What does Ephesians 6: 16 say? "Withal taking up the shield of faith, wherewith ye shall be able to quench"—some of the fiery darts of the evil one? No; "all the fiery darts of the evil one." And, as we saw yesterday morning in the Scripture I quoted, we find passage after passage saying the same thing.

A woman was talking with an Irish soldier who had come back from the South African war, and was questioning him as to the experiences he had had. He would not tell her a

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thing. She begged him to do so, saying, "Oh, tell me what happened to you out there."

"Nothing happened," he answered.

"Something *must* have happened," she replied; "just tell me what struck you most in all the time you were there."

"Well," said the Irishman, "the thing that struck me most was the number of bullets that missed me."

That is what will strike you most in the victorious life, my friends—the number of bullets that miss you. "Every fiery dart." That is the simple offer of God. Those common sins that we have been talking about, unlove, irritability, critical spirit, impatience, impurity,—you can be as free this moment from their power as Christ himself is, so that "as he is, even so are we in this world." "Sin shall not have dominion over you," is his offer (Romans 6: 14); but if you are irritable for five seconds you are under the dominion of sin. How can we be as free as I say? It can be because God does it. "If therefore the Son shall make you free, ye shall be free indeed" (John 8: 36). "The law of the Spirit of life in Christ Jesus made me free from the law of sin" (Romans 8: 2).

One of the clearest passages is Galatians 5: 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." We have most of us read that verse as though it meant that this lusting of the flesh prevented us from doing the good things we would like to do. Dr. Griffith Thomas has pointed out that it means just the opposite,—that ye may not do the *wrong* things ye would otherwise do, things ye would do if the Spirit were not opposing the flesh.

Dr. F. B. Meyer tells of an experience he had one time when he and some friends went down under the water in a diving bell, into which the air was pumped from above, supplying plenty of air to those inside and at the same time keeping the water out. He said that he and the others, inside that bell, just accepted the victory which the air gave them. It was complete victory; they did not have some victories over the water and occasionally get a ducking; they were completely free from the power of that deadly enemy which was all around them, within a few inches of them, thousands of tons of it, ready to rush in and strangle if it could. What

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was happening? The water was lusting against the air, and the air lusting against the water; and the air was more powerful than the water, so that the water could not do the thing that it would. They did not get down and try to beat back the water with their fists, either,—yet some of us try to fight off sin with our will power! That is what I mean by victory in Christ not being a matter of effort on our part. The Holy Spirit of God fights the fight for us, and gives us complete victory.

I was asked the other day how, if this victory is such a glorious and complete thing, could Paul say that he found two natures struggling within him. We have seen the answer just now. There *are* two natures within. In Romans 6 we find that "our old man is crucified with him, that the body of sin might be done away,"—as the Greek shows, put out of employment, rendered inoperative, prevented from expressing itself. The same inquirer asked what about Romans 7, where Paul cries out that the things he would do he failed to do, and the things he would not, those he did. Well, that is the conflict that many of us Christians have been living in, as defeated Christians. You will find an interesting footnote on that chapter in Dr. Scofield's Reference Bible. It is evident that Paul was there describing the experience of the Christian, regenerated, after the new nature of Christ had entered in, and the old nature was there, and he had not learned to accept the victory as the gift of God, therefore the old nature constantly expressed itself in sin, and he was a defeated man. Dr. Scofield believes that Paul may have had that experience just after his conversion, in his blindness at the beginning of his Christian life, before he had been taught of God the whole blessed truth of Christ our victory, which he later saw and has described to us. But the idea that in the seventh chapter of Romans Paul was describing a necessary experience of the Christian is not true, for Paul comes forever out of that experience at the end of the chapter, and in the wonderful eighth chapter. In other words, Christ within us counteracts the power of sin.

Most of what has been said this morning about the victorious life is negative; being kept from that which is wrong. That is not the whole by any means; it is a glorious and blessed part, but there is a positive side, which is even more glorious. If you want to see the most wonderful example

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of what the victorious life *is*, as well as what it keeps us *from*, you will find it in the same chapter of Galatians, 5: 22, 23. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." Those are positive things. Here is the miraculous love that we are to have for our enemies. God loves our enemy just as much as he loves us, for he gave His only Son to die for him and save him; and so, Christ being our life, that perfect love of God for our enemy is *our* love for our enemy,—not indifference, but a positive outgoing of love, so that you would do anything for him. And the same with the other parts of the fruit of the Spirit. Peace in the midst of storm. Longsuffering—how long? right through life, taking "all that is coming to you" with a smile. With the three things that precede it in the list, taking all that may come with love, joy, peace, longsuffering, and gentleness. Goodness? There is none good but God; but we have the life of God. And faith, or faithfulness—Christ is the author of our faith. Meekness; the death of self and the life of God. Self-control; not control of self by self, but control of self by the Holy Spirit.

These things suggest the positive side of the victory which God offers us. We have all these wonderful gifts offered to us at once. It is not a once-for-all victory; we cannot take the victory for to-morrow to-day; it is a moment-by-moment victory depending on a moment-by-moment faith; and all we have to do is to let Christ continue that faith in us moment by moment.

As we close, let us praise Him in our hearts that God giveth us the victory through our Lord Jesus Christ, and that it is as complete now in relation to every known sin as it ever can be; it meets all our needs, and breaks the whole power of our sin.

Mr. S. D. Gordon tells of a little girl who was praying, and who said, "Jesus, I hear you are knocking at the door of my heart. Come in, Jesus." Then she rose from her knees and said, "He's in."

That is all there is to the victorious life.

THE VICTORY TESTED

CHARLES GALLAUDET TRUMBULL

Sixth Address—Saturday Morning

LET us hear from the Old Testament the story of one of the most wonderful battles in all history, which tells the story of this victorious life. It is marvelous how the whole spiritual truth of the New Testament is contained in the Old. Let us apply this story to ourselves as I read a few words from the twentieth chapter of 2 Chronicles.

"There came some that told Jehoshaphat saying, There cometh a great multitude against thee. And Jehoshaphat feared, and set himself to seek unto Jehovah. And Judah gathered themselves together, to seek help of Jehovah. And Jehoshaphat stood in the assembly of Judah and he said, O Jehovah, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee. And now, behold, the children of Ammon and Moab come to cast us out of thy possession, which thou hast given us to inherit. O our God, we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

"Then upon Jehaziel came the Spirit of Jehovah, and he said, Harken ye, all Judah: Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you.

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: believe in Jehovah your God, so shall ye be established. And he appointed them that should sing unto Jehovah, and give praise as they went out before the army, and say, Give thanks unto Jehovah; for his loving kindness endureth for ever. [You have often heard the expression before a baseball or football game, when one side is certain of winning, "It's all over but the shouting." Well, it was so

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here; but Judah, God's people, believed in doing their shouting even before the fight commenced!]

"And when Judah came to the watch-tower of the wilderness they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped. And when Jehoshaphat and his people came to take the spoil of them, they were three days in taking the spoil, it was so much."

We cannot find in the Bible a clearer, truer picture of our battle, the kind of fight God wants us to have against our spiritual enemies, against the power of sin. The battle is God's, not ours. The fight of faith is *letting God do all the fighting*,—not some of it, not "help us to do it," but *let God do it all*.

People ask, "But what about the fighting passages in the New Testament?" In connection with this truth that victory must be accepted by faith as the gift of God I once took a concordance and ran through the entire New Testament for passages that bring in the idea of fight, contest, strive, and the like. Every passage I could find either said directly, or could be so interpreted from the context, that it was the fight of faith, not of will or of effort against the power of sin. I am satisfied, myself, that the Word of God is clear on that point. God says, "Sin shall not have dominion over you, for you are . . . under grace"; and grace means exclusively God's work, never ours. When we, by fighting the fight of faith, let God do all the fighting, then we have complete victory, and find our enemies only dead bodies. And it will take us more than three days to gather the spoil!

Is this victorious life Practical? Is it Permanent? Is it Perilous? Yes, it is all three. It is the most practical life you can know; it may be completely permanent; and it is the most perilous life you can ever get into,—you never know the meaning of real peril, real temptation, until you step out by faith.

I told the other day of a college girl who found to her joy that, after she had surrendered, there was nothing more for her to do in the matter of victory except to trust Christ, and recognize that he is doing it all. She entered into victory and had a radiant, joyous testimony throughout that conference. And it kept up afterwards. She went back home, a humble home, to a life that included some drudgery. She

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wrote a letter to a minister's wife, who forwarded her letter to me; and this is part of what that college girl said, as she told her friend that the Lord had been having victory in her life in such a wonderful way, and that she was so thankful for this. "Monday was wash-day at home," she wrote, "and I think it was the heaviest wash-day I had ever known in my life. But do you know, all day long the Lord Jesus gave me the victory!" When a college girl over the wash-tubs on the heaviest wash-day of her life can praise God for victory, I think it is a "practical" thing, don't you? Satan would like to have us think that the victorious life is something vague and impractical, something visionary that gets us away up in the clouds and unfits us for life's duties. But praise God, it works over the wash-tub!

A man came to Princeton Conference yesterday for the first time. He brought me a letter of introduction from some people in New York on a matter of Christian work. He was at yesterday morning's meeting; afterwards we sat together at the dinner-table, and he began to ask questions about the victorious life. Said he, "Is there any business man here who is working under the pressure of every-day business, and who is a married man with children, and who finds that this thing works in the office and at home with the children?"

I thought a minute. "Yes," I said, "there are some such men here. I wish you could have heard the testimony of one the other night, who has since gone back to Pittsburgh."

"I can understand that the victorious life would work under some circumstances," said the New York man, "but I wonder if it would in a case like mine."

"If it won't work there it won't work anywhere," I answered. "The Pittsburgh man's testimony was that it brought a revolution into his home,—he has a wife and four children, and is in one of the big business concerns of Pittsburgh."

The New Yorker's questions showed he was quite unfamiliar with the truth of the victorious life; he said he had not read anything about it, so I advised him to get some of the pamphlets we have on the literature table,¹ and ask God to give him the light. I introduced him to Mr. Heinze, who

¹ For literature on the Victorious Life see page at the close of the book.

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is in charge of the literature at the conference. When I saw him again, later in the afternoon, the Lord had used our good friend Mr. Heinze so blessedly that the questioner had seen and appropriated the truth. Without having yet gone back to his business and family and tested the matter out, he *knows* it is "going to work," because he knows it is Jesus Christ who works. And that definite knowledge is the greatest part of the miracle, dear friends. Not any one who is saying, "If I find that this works when I get home I shall know it is true," will find that it works. I can tell you in advance that it will *not* work then; for the moment you put an "if" into it you are doubting the Lord Jesus, tying his hands. Unless you accept the miracle now and here you guarantee your defeat. God wants us to say, "I know it is true because you say so, Lord; if you want to prove it for me, Lord, that is all right; but without waiting for proof I know that your Word is true."

Is it Permanent? There is only one answer; is Jesus permanent? Will Christ last? Yes, the Lord Jesus Christ is the same yesterday, to-day, and forever.

Some of you may mistakenly have gotten the idea that it is being suggested that we can, at Princeton or anywhere else, take victory for the rest of our life. That is not possible. We cannot enter into any transaction with the Lord Jesus by which we can say, "Now it is done once for all; I never can fall again." No, it is a moment-by-moment victory dependent upon a moment-by-moment faith,—or depending upon our remembering moment by moment His faithfulness. But that is perfectly possible, for the simple reason that Christ is our life. Do not let yourself be deceived into thinking that you have to concentrate your mind, stand on tip-toe, fixing by the intensity of your will-power your thought and mind on Christ, and that so long as you do that you will be safe. No human being could do that. It would be an unendurable yoke of bondage. The great glory of this life is that it is Christ looking at us that is the secret of our looking at Christ. It is because he looks at us that we can continue to look at him, without strain or effort on our part. Dr. J. Wilbur Chapman once said the great thing is, not how much I love God, but how much God loves me. So in every problem of the victorious life, turn your mind away from what you are doing to what Christ is doing for you. It is not

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your faith, but his faithfulness; not your eye on him so much as his eye on you. Yet we have the responsibility, too, of "looking unto Jesus," but quietly, trustfully, restfully. As Frances Ridley Havergal said, we are to "entrust to him our trust," and he will sustain it. For he is the author and finisher of our faith.

If we go from here victorious, and later on fall into some sin, what then? There is danger that we may then say, "I never had the blessing, I thought I had. I never really did trust Christ, or I should not have fallen." If we fall into that error Satan will find us easy marks, and we may be far worse off in our spiritual life than we were before we ever trusted Christ for victory. In order that God may guard us against any such disaster let us remember that if we fall we have only to instantly remember Jesus Christ, and in less time than it takes me to tell it, as you confess your sin and claim his promise and forgiveness, you must thank him, that he has instantly restored you and has blotted out that minute whatever happened; then go on now in Him just as though it had never happened. For your failure did not weaken Jesus Christ. He is just as strong after the worst failure of your life as he was before. And your victory depends on Christ, not on your record. Do not let anyone yield to the feeling that if only you can have a record of a month of victory you will be stronger. Thirty-two days from now your whole dependence will be Jesus Christ, *and Christ only*, just as it is to-day. Your record adds nothing to his strength, and takes nothing from it. He wants you to turn from your past, from your failure or victory, to himself, moment by moment looking unto him. Then you will find that *he* is permanent, always able and always faithful.

I do not mean that we cannot and ought not to bring into our daily lives such works as shall strengthen us in certain ways as we go on. In that way God can use a good record, and cause us to grow in wisdom and knowledge and in all that is good. We have been taught by Dr. Griffith Thomas of the place of Bible study and prayer in the permanency of the victorious life; we cannot have a sustained victorious life without using the means of grace. For the sustaining of this life you must be steeped in the Word of God and in prayer. That points us to the "Morning Watch," rising early and having a time alone with God. We are to feed our

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faith on the facts that are revealed in his Word, as we ever learn more and more of him through prayer and fellowship with him.

But there is a counter-truth to this. Suppose you sleep late some morning,—just have time to get your breakfast and off to work. Satan may tell you, "You cannot have victory to-day, you missed your Morning Watch." Give Satan the lie; trust God to hold you in spite of that failure,—indeed, it may not have been a failure at all, it may have been God's will for you to sleep later. But whether a failure or not, Jesus Christ is as strong as ever, and you can go through that day in victory. If you do not do so, it will not be because you missed that time of prayer in the morning, but because you are now distrusting Christ.

These things I am saying may seem to conflict with each other, but I do not think anyone will misunderstand. We must use every means of grace; yet it is Christ, not those, that gives us the victory. God "giveth life to the dead, and calleth the things that are not, as though they were" (Romans 4: 17). As Mr. Heinze has said in regard to the permanency of the victorious life, and testing times that will come to us, there may be times when temptation will sweep upon us as a lightning stroke; you may find yourself slipping, even though you have been enjoying the blessed experiences of the absolute destroying of the sinful desires. At such a time do not look at your wavering, your temptation, your sinful desire; instantly look away to Jesus, and *he will carry you through*. As my friend said, it is as though you were skating and suddenly realized that you are on a thin place in the ice; what would you do? You'd just get over it as quickly as you could. You wouldn't stop to examine the thin ice! So drive right on if temptation strikes; don't stop to look at yourself or at the ice, but looking unto Jesus he will work the miracle of making that ice thick under your very feet; rather, he will replace that ice with himself the Rock of Ages; and you are safe.

And do not be misled into looking at any human being and testing this truth of victory by that one's experience. We cannot safely test the Word of God by human beings. Ask yourself what God says, and when you are clear on that, rest upon it.

Perhaps some of you are saying, "Yes, I know that faith

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is the secret of this life of victory, but I have not got that faith, and I cannot seem to get it. I know God can do this, and I hope some day he will enable me to trust him in this way,—but I have tried, and tried, and I have not been able to.” One of the students at the Moody Bible Institute in Chicago, a fine, thoughtful, consecrated young woman, came to me at the close of a series of meetings on the victorious life and said just that thing. She said she was defeated, that unless she had victory her whole course of preparation would be wasted; she was utterly discouraged. “I know it is just a matter of faith,” she said, “but I haven’t got that faith.”

I asked her if she was saved.

“Yes, of course.”

“How do you know you are?” I asked.

“John 3: 16 tells me so.”

“Well,” I said, “just take God that same way for victory.”

“I cannot,” she answered, “I cannot exercise that sort of faith.”

“But you are *already* exercising it,” I said. “The faith in Christ that you need for victory is *the faith you already have*. Do not say you haven’t got it; you have just proved that you have it; for you are taking the Word of God in John 3: 16 for your salvation, and the faith by which you are doing so is the faith and the only faith, you need for victory.”

“Is *that* all?” she asked in surprise. And then and there she realized that she indeed had the faith that she needed. A year later I had a letter from her, after her first year in evangelistic work. She told me what a wonderful year it had been, and then said, “Won’t you tell people everywhere you go that the faith they need for victory is the same faith they already have for salvation?” So I pass her word on to you, and may God bless it to you as he did to her.

It is not a consciousness of Christ that is your victory—it is Christ. If you sometimes have had a very blessed consciousness of Christ, and then have lost it, and are tempted to think, “Now I cannot have the victory I did have,” that is not the truth; you *can* have the same victory without any feeling or any “consciousness” in the matter; for Christ is present with you, and the victory is his. Remember what Spurgeon said: “I looked at Jesus, and the dove of peace flew into my heart; I looked at the dove of peace, and she flew away.” Peace, joy, consciousness of Christ, these bless-

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ings will come in God's own time as we look to Him; but if you start looking at these blessings you will lose them.

Is the victorious life Perilous? Yes, it is. Some people mistakenly say that those who are preaching the victorious life are saying that you will have no more temptation after you have accepted victory. No greater mistake could be made. You will never know what the awful subtlety of some temptations are until you enter into victory. The devil does not waste his time; if he has a Christian habitually defeated he does not need to do much to that one; but if he finds one who has begun to trust fully in Christ, and in whom therefore Christ is able to work a great victory, while defeats of Satan are being reported on every hand, don't you suppose Satan is going to pay some attention to that Christian? The adversary will come to him as an angel of light, hoping to deceive the very elect. Watch then and pray against temptation, such temptation as you never knew before, subtle temptation, devilish, misleading temptation. As has been said, when Satan finds he cannot prevent a person from accepting the whole will of God, he will try to drive that person beyond the will of God. You will be tempted, perhaps, by all sorts of imaginary duties; things that God is not asking you to do at all, but that are in themselves right, difficult things, things that seem good to you to do. Satan may be asking you to do these things, and if it is Satan who asks, no good will result from your doing them, and then you will be in the fog, and become an easy mark for him; you will begin to doubt the whole matter of your victory and Christ's sufficiency, and down you may go in disaster. So it is supremely needful that by prayer and the study of God's Word you keep close to the Holy Spirit, who will keep you, and lead you into the whole truth.

Pride is one of the greatest perils in the life of victory. You will be praising God for victory; other people will be seeing the miracle in you; they may ask you about it; and the first thing you know you may feel away back in the innermost corner of your heart that perhaps you are a little better than other people, are living a "higher Christian life"; you are so sorry for those others, maybe your minister and elders who do not know this truth,—then some day down you will go with an awful crash. Oh, remember that the real victory is such a consciousness of your own sinfulness as you never had

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before. Away on toward the end of his life Paul emphasized the fact that he was the chief of sinners. You must realize that in yourself you are just the same old worthless self,—as Billy Sunday has said, so black that you could make a black mark on a piece of anthracite. So ask God to keep you from the peril of pride.

The peril of thinking of your record instead of thinking of Christ has already been mentioned. God will show you other perils as you go on. But the victorious life is the tempted life as we have not known temptation before. Yet in all this His grace is sufficient. As a help in resting in Him let me remind you of what Dr. Griffith Thomas has so helpfully brought out; the difference between the facts and the promises of the Bible.

There are the two kinds of statements in the Bible regarding ourselves; some are promises, some facts. One of the promises is, for example, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15: 7). That is a promise, with definite conditions, and the fulfilment of it may be in the future. Here, on the other hand, is one of the facts given in the Bible, which is not a promise at all: "My grace is sufficient for thee" (2 Corinthians 12: 9). Another wonderful fact is, "The Lord is my shepherd,"—that is not a promise, but a simple statement of fact.

And what we are to do with the facts is, not ask God to make them so, as we have a right to do with the promises, but to recognize that they *are* so, and at once accept them. "My grace is sufficient for thee" is the same kind of fact as the fact that there is a table here before me. I am just as sure of the first as of the second,—more sure of the Bible fact, indeed, than of the material fact, for my eyes and senses may deceive me, but God's Word can never deceive. But suppose I stood here and shut my eyes and prayed, "O God, send a table for me to rest my notes and watch on," what would you say? "The man is either a fool or blind; there's a table there; why doesn't he use it?" So we are either blind or foolish if we ask God to make his grace sufficient for us. His grace *is* sufficient. Let us praise God for the fact, and rest in it.

I was once talking with a minister who was hungering for

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victory. "The Lord's grace is sufficient for you in this matter," I said, "God is your keeper; can't you see that?"

"Oh," he said, "of course I know the Lord is my keeper."

"Do you really mean that?" I asked.

"Yes, of course I do."

"You mean you *know* the Lord is your keeper?"

"Yes, certainly," he answered, a little impatient with such a simple question.

"What sort of a shepherd is he?"

"He is a good shepherd."

"Is he an imperfect, an incomplete shepherd?"

"No, certainly not."

"What does a shepherd do? He meets all the needs of his sheep, doesn't he? And you say you know that the Lord is your shepherd, and that he is a good and perfect shepherd. Now look out, because you are driving yourself into a corner, —and it is the best corner you ever got into!"

In a moment he saw that he really was believing that the Lord, his Saviour, was his Keeper too; that he was a perfect keeper, whose business it was to meet all the needs of every sheep; and not only that, but that all this was in the present tense; "the Lord IS." So this minister just took the whole blessing then and there. He recognized that here was a statement of fact that covered everything, if he would accept it. May God help us all to rest on these blessed facts of the Bible,—not ask God to make them so, but stop struggling and recognize that they are so.

At the New Wilmington conference last summer there was a young minister who four or five years before had heard a good deal about this victorious life, and had been hearing about it ever since, but though one of his friends had talked with him and prayed for him about it, had never accepted it. Indeed, he had rather opposed it, said it was not Scriptural, and more and more he was fighting the thing, not only in his own heart, but telling other people there was nothing in it. During the conference he came up to me and said, "I saw something on the front page of The Sunday School Times the other day that I do not think is a very wise way to put truth," and he mentioned something that had appeared on victory by faith. We talked together a few minutes, but did not come to any agreement. A minute or two later his wife came to me and said, "Do I understand you to say that

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this victorious life is something we can have without effort on our part, without struggle?"

"Yes," was the reply.

"Then," she said, "I have never had the victorious life."

"Have you ever floated on the water?" I asked.

"I've tried to," she answered.

"That's why you didn't," I said. And she saw the point.

There is no floating, you know, while we "try to." It is only when we realize that the tons and tons of water under us are really able to hold us up without any help from us, and when we stop stiffening our muscles, and relax, and rest on the water, that we float.

The next day I told from the platform of this conversation, and when the time came, for those who would, to accept the whole blessing, that minister, who was in the audience and who did not know that it had been his wife who had had part in the conversation quoted, raised his hand and "floated,"—trusted Christ for victory. A little while later one of my friends had a letter from a friend of this minister, and this is what he wrote:

"Praise the Lord about —. It is the cleanest, clearest and strongest overcoming you have ever heard of. He is radiant, and now is busy changing his vocabulary, theology, and various personal views and notions. God is going to use him mightily, I am sure. And his wife has also had the wonderful victory and has been of the greatest help to him. Your wife will recall —. Well, she has it too, and is on fire right here in our own church. I believe God is going to do wonderful things here this winter. Won't you pray for us? [God did; they could not keep their blessing to themselves; they just had to go to other churches and testify about it.] My experience has been a blessed one. It is rather hard to write about, but you would be wearied if I had a chance to talk with you about it. His grace has been sufficient. And is. The abiding has been sweet and my all."

In this last minute of this last session, remember Philipians 3: 10, "That I may know him, and the power of his resurrection." And as a sequel to that, and even better than that for us now, these six words from another passage: "I know him . . . he is able" (2 Timothy 1: 12).

CONTINUANCE IN THE LIFE OF VICTORY

W. H. GRIFFITH THOMAS, D. D.

*First of four studies on the Book of Hebrews—Thursday
Morning*

ONE of the problems facing a conference like this is the problem of continuance; not merely an entrance into the Victorious Life, but continuance therein; how to commence, and how to continue. I want to look at one portion of God's Word during these four mornings which I think meets that problem and answers it. So we are going to look at the epistle to the Hebrews from the standpoint of the spiritual life. It is obvious that in four mornings it is not possible to go through the epistle properly at all, but we will try to look at it as a whole from one standpoint only, that of the spiritual life, feeling that if we can do so we shall be able in our own daily meditations and studies to see its bearing on "the life that is Christ" after we leave this Conference.

By way of introduction may I suggest to you that there are four epistles in the New Testament that seem to cover the Christian life. Of course every book has something to say on it, but these four in particular cover the Christian life: Romans, Ephesians, Hebrews, and First John. Romans starts with the thought of righteousness; Ephesians continues with the thought of fulness; Hebrews proceeds with the thought of nearness; and First John crowns the whole with the thought of oneness. When you get righteousness, with which we start; fulness, into which we are to enter; nearness, which we are to realize; and oneness, which we are to enjoy,—we have practically covered the Christian life. As you will see by that characterization they are in two parts; Romans tells us how we may get out of bondage,—and I need hardly say that for the most part we have to take Romans for granted in an assembly like this, though there are parts of Romans which we know are strongly necessary still. Ephesians takes us into the banqueting house; Hebrews up to the throne; and First John into the presence chamber, "Our fellowship is with the Father."

Having spoken thus generally, I now wish to concentrate attention on the Epistle to the Hebrews, with reference to the spiritual life. The first point is the purpose of the

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epistle; why was it written? It was written to lead believers from immaturity to maturity, from a rudimentary and elementary to an advanced experience. You see at once how proper and essential this is to our conference. We have come here not for a culminating point, but it may be for a commencing point, and from the commencement to go on. The epistle to the Hebrews is essentially the epistle for us; to lead us out into the deeper experience. The people to whom the epistle was written had started well (6: 10; 10: 32); they had done good work, God was not unmindful of them and of their earnest service, and while the writer has a good many severe things to say, he adds, "we are persuaded better things of you," although we talk like this. They had commenced well, but the trouble was there was a tendency to fall back, to stop; there was no progress.

Now if there is one thing more than another that we need to emphasize in the Christian life it is progress. There is in that life no such thing as standing still. It is like a bicycle,—"if you do not go on you go off"! If you will look at 6: 1, in the English it is "Let us go on"; in the American Standard Version, "Let us press on." That is the idea. They tell us that in England some years ago a missionary society received a poem from a native convert in Africa who was so thankful for what they had done for him and his friends that he wanted to celebrate it in some way, and so he wrote this poem and sent it to the heads of the society. The poem read like this:

"Go on, go on, go on, go on;
Go on, go on, go on;
Go on, go on, go on, go on;
Go on, go on, go on."

The poetry was somewhat trite, but the sentiment was good.

In chapter 6, verse 1, you who know Greek look at that wonderful word, "Let us be borne on"; not so much, "Let us press on," as "Let yourself be carried on"; let the wind take you along, the stream bear you. That is what we have come here for, is it not? We want to be borne on. That is the theme of the epistle. There was a need of thoroughness in these Hebrew Christians to whom it was written, a need of steadfastness; of progress. And we want to go forward from the elementary to the deeper experiences.

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The plan of the epistle is the plan of the Christian life. How does the writer urge upon them the need of, and show them the way to make progress? He does it by showing Christianity as the final and complete religion. In the old days of Spain they had on their coins a picture of the rock of Gibraltar, and on it the words *ne plus ultra*—"nothing beyond." But when Columbus discovered America they had to take "ne" out; then it was "more beyond." That is the thought of this epistle. These people were told that Christianity, the religion of the Lord Jesus Christ, was a final and complete religion—*ne plus ultra*. The writer does this by dwelling upon the personal Son of God as the priest of the new covenant. He calls attention to the fact that there is a new covenant, and that this new covenant has been mediated by none other than the Son of God; that all other religions have been superseded, even the Jewish religion, because Christianity is superior. If you will study the Epistle in detail you will find that one of the key words of the epistle, occurring I think about thirteen times, is the word "better." You will find the epistle speaks of the better promise; better inheritance; better covenant, the blood that speaketh better things; and so on. For you and for me it means that there is something better than anything we have had before.

And the way in which these people were to make progress in the life of Jesus Christ was by an experience of Jesus Christ as their priest.

Now I want to ask this question; to ask it of you and of myself; I commend it to you for your deep consideration; what difference does it make to us, having Jesus Christ as our Saviour, and Jesus Christ as our priest? Jesus as our Saviour is the elementary and necessary first step in the Christian life; we commence that life by taking him as our Saviour; so had these people. But, says the writer, it is not enough to have Jesus Christ as your Saviour; you must have him as your priest if you are not to go back and if you are to go forward. What that precisely means we shall see as we go through these studies. I pray with all my heart that you and I may learn, perhaps as never before, during these days, what it means to have Jesus Christ as our priest. In other words, some deeper meaning to the Lord Jesus Christ than we have had hitherto. A recent book on this epistle brings this note out again and again. "Think of Him as

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priest and I will make you understand." This is the secret of progress, and the protection against backsliding. It must be not merely Jesus Christ as Saviour, but Jesus Christ as priest; not merely the Saviour, the hem of whose garment we have touched, but Jesus as our priest continually. When we get to know him as our priest we shall never fail, we shall never backslide, we shall never have any fear whatever, but we shall always go forward.

And now for the outline. We will divide the epistle quite simply.

Part 1. The Introduction. 1: 1-4, the supreme glory of the Person of the Son of God. 1: 5 to 4: 13, everything in this section is concerned with the supreme glory of the Son of God in his Person.

Part 2. The supreme glory of the Priesthood of the Son of God, 4: 14 to 10: 18. So the epistle is concerned very largely with those two parts, the Person and the Priesthood.

Part 3. The Application; 10: 19 to 13: 25.

One special feature in this epistle is found in no other. Through the epistle there are five warnings and appeals interjected,—we shall note them as we go along,—in the middle of a long statement of doctrine suddenly the writer puts in an appeal. It is a wonderful help in studying this epistle to find these warnings and appeals, and put them in brackets, so that the thought may go right along as we read.

Now let us look at the first four verses, the Introduction.

In these we have the germs of everything in the epistle. First we have God's revelation in the Old Testament—God who spake unto the fathers by the prophets in divers manners. We see how really it is God who has spoken; the Bible never argues the existence of God, it takes it for granted—"In the beginning God." So here, God has spoken; and hath at the end of these days spoken unto us by his Son—there is the revelation of the New Testament. I only pause as we pass along to ask you to notice that this is the view held of the Old Testament by the New, and you and I cannot be far wrong if we hold the same view. The revelation in the New Testament is in his Son.

Now what I mean when I say that everything in the epistle is found in essence in these introductory verses is that there is the seven-fold picture of the Lord Jesus Christ. If we are occupied with the Lord Jesus we shall find in that occu-

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pation the secret of progress in the Christian life. "In his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels,—[there is the first 'better,'—as he hath inherited a more excellent name than they]. Notice this seven-fold picture of Christ. I will mention only the words."

Christ the heir. Christ the creator. Christ the revealer. Christ the sustainer. Those four have all to do with history; Christ the heir is the end of history; Christ the creator is the beginning of history; Christ the revealer is before history; Christ the sustainer is throughout history. Then, Christ the Ruler. Christ the Redeemer. Christ the Supreme.

That is the Christ with whom these Hebrew Christians were to be occupied; and if you and I wish to make progress it must be this full, complete Christ that must occupy our attention. Do you not see that these seven things are infinitely more than Christ only as Saviour? They give a much wider, larger, deeper, fuller thought of Jesus Christ than anything included in the mere touching of the hem of his garment.

Now for a little outline of the next part of the epistle for our special purpose. Part 1. Chapter 1: 5 to 4: 13. Perhaps it will be well for me to give the outline first and then talk about a certain part of it, not the whole. 1. The superiority of the Son as a Revealer of God. Then the first of the interjected warnings comes next, so if you put brackets before chapter 2 verse 1 and at the end of verse 4 you will find that the first four verses are an interjected warning, and the thought goes on from 1: 14 to 2: 5.

2. The superiority of the Son as the representative of man. (Chapter 2: 5-18.)

3. The superiority of the Son as Lawgiver; that is superior to Moses (3: 1-6). Then comes the second of these warnings and it is a long one, from 3: 7 to 4: 13, the paragraph should be put in brackets because the thought goes on from 3: 6 to 4: 14.

It is in connection with those two warnings that I want to concentrate our attention this morning. Chapter 2: 1-4 is

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the first; what is the thought of it? *Do not drift.* These people were appealed to on the basis of a revelation which they had received from God. The word translated "Ought" in verse 1 means "it is necessary." It is a solemn truth that a Christian can drift; those of you who know anything about boating will know what that means. Suppose you are rowing and there is a pretty good current. If you allow your boat to drift along, there is likely to be an accident, you do not know where the current may take you. Now, says this epistle, in the Christian life there is a very serious danger of drifting. To commence the Christian life is a good thing; but another thing is required; continuance. We ministers in our dealings with people are always very thankful for commencement; for conversions, but we are still more thankful for continuance; it is not how many hands were put up last night in an evangelistic meeting; it is how many have lasted for a year, five years, ten years, and I desire to say quite frankly to those who stood up last night, commencing so splendidly, that it is not merely last night, it is to-day, and not merely to-day but next week, when you get home, and the following weeks and months and years.

Do not drift. That is the danger, after you have entered into a measure of spiritual blessing; losing interest in the familiar; feeling that on Sunday you need a thing, but on Monday you need not be so careful. I believe that ministers sometimes have a terrible temptation to drift, because we become so familiar with the things which we speak that we do not always realize that we are sinners and need the same keeping power and the same blessing as those to whom we minister. At any rate, whatever may be the trouble, here is the first warning and exhortation; do not drift. It is a terrible thing to neglect, because if we neglect that which is familiar we suffer. It is said that some years ago in a Swiss holiday resort an English clergyman was present who made some remark that was thought to be not quite fitting, and when another one, his own bishop I think, who was present, spoke to him kindly about it, he turned and said, "Oh I am off duty now." The bishop said, "A Christian is never off duty." That is the idea, we are never off duty, therefore there is danger in drifting. Dr. Orr mentioned in his prayer the danger of eating old manna this morning. There is a danger of that in the Christian life—a danger of being so

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familiar as to think that we need not be so particular to-day in our prayer and Bible study, that what we had yesterday will last us.

The thought here is of Christ as the anchor of the soul. Let us think of that. And since of course Christ is the rudder also, we have two associated ideas. Christ as the anchor is steadfast, sure. Christ as the rudder is sufficient to guide the boat through the rapids and into port.

Now we turn to the second of these warnings (3: 7 to 4: 13); *do not disbelieve*. Again it is impossible to look at this in detail, but I ask you to notice that there is first an appeal to fear; "harden not your hearts," and then an appeal to hope; "hear his voice." That brings me to the point I want to leave with you this morning, the importance of the Bible in the spiritual life.

If we are not to drift, if we are not to disbelieve, we must make the very most of the Bible. In 2: 1 we are told of the things we have heard, and in 4: 12 we read that "the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Some of you will remember that this is the only place in the Bible where the word "critic" is found, and it is the word of God that is our critic. As a rule to-day we think of ourselves as critics of the Word, but "quick to discern" in the Greek is "criticus," and if you and I allow God's word to criticise us more it is probable we shall criticise it less. There is far too much of men criticizing God's word to-day, and far too little of God's word criticizing us. The Bible wounds the sinner, condemns the hypocrite, rebukes the backslider, and builds up the saint. And for our spiritual life it is absolutely essential.

There are four things the Bible will do for every Christian, as the word of God. It will *convict*; there is nothing like the Bible for that. As Dr. Jowett said, the word "conviction" means you are a "convict"; conviction means that the word of God has come and made me a convict, condemned me.

Never let us be afraid of this action of God's word—"Search me, O God, and know my heart; try me, and know my thoughts,"—that is the idea. Then the word of God

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converts; we are born again by the word of God; the word of God is that which gives us life because of Christ and the Holy Spirit. The word of God *cleanses*. "Ye are clean because of the word"; "the washing of water with the word"; "sanctify them in the truth." Then the word of God *consecrates*; sets us apart and enables us to realize that we belong to God. All this and much more the word of God will do.

This being so, what does the word of God require from us? First, careful consideration. Second, constant meditation. Meditation has been well defined as "attention with intention." Third, continual application. You will see this warning against disbelieving in connection with the people of Israel, who did not mix faith with the word; they heard it but did not believe it, and faith in this connection means willingness to believe that God is able to do all that we need. Now as we close I want to emphasize this; if there is anyone here this morning asking, "How may I be kept after I leave Princeton?" I do not hesitate to say that there never will be any backsliding if we have a time with our Bible every day. George Muller, that great man of God, said that formerly he used to commence his devotional hour with prayer and then go to the Bible, but that he learned a better way, to start with his Bible. He would open his Bible and ask God to guide him and illuminate the passage, and then he would read and read, and that gave him food and fuel, so to speak, for prayer, sometimes examples, or warnings, or promises, or precepts. All these would provide material for prayer, and he would turn them into prayer and so find great profit. If you want to know how the victorious life may be maintained, this is the way; as we heard last night, it is obtained by surrender, but maintained in this very simple and obvious way of having daily a time with our Bible.

The Lord Jesus during his earthly life seems to me to have summed up everything in these four words, Come unto me; Learn of me; Follow me; Abide in me. Come unto me as Saviour. Learn of me as Teacher. Follow me as Master. Abide in me as Life. This is what we need, this is the last and best of all, abide in me; and it means "stay where you are," that is all. It is not a difficult thing. Are you in Christ, and Christ in you? Have you surrendered to him, is he your Lord? Then remain where you are. But how? "Abide ye in my love"; "if ye abide in my word, then

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are ye truly my disciples." "Continuing steadfastly in prayer." I think that word "continuance" is in some respects the final one. "Wherefore having obtained help of God," said Paul, "I continue." And there is Daniel, the Paul of the Old Testament; "this Daniel continued." He was a boy of fourteen when taken to Babylon, and as far as we know he never went away from Babylon until he died, at about ninety; and from fourteen to ninety that boy, that youth, that young man, was in Babylon, with all that that meant, and we are told that Daniel "continued." We know that it was not merely physical, but a moral and spiritual continuance; he stayed where he was spiritually as well as otherwise. So if as we look over the past year, from the last Princeton conference, and there has been failure,—let me say in passing there need not have been failure, there ought not, but if and where there has been I will undertake to say it was due to neglect of the Bible as God's message to the soul.

So as we continue to look at this subject on the mornings to follow, we shall see that everything is summed up in the one idea of feeding upon God's word and having opportunity of assimilation and appropriation. However short a time we may have, the Bible should be to us the means whereby we abide in Christ day by day in meditation. What then? "The law of his God is in his heart; none of his steps shall slide." "Thy word have I laid up in my heart, that I might not sin against thee." There are two classes of people in this world; I do not suppose there are two classes in this conference, but outside there are two. Rich and poor? No; that is a very temporary and unimportant division; church-members and non-members? No; that often does not amount to very much. Cultured and ignorant? No; the one class consists of those whom the Bible is keeping from sin, and the other those whom sin is keeping from the Bible.

I would ask the question even here, is it possible that there is any one here who in days past has had that experience, that sin has been keeping you from the Bible? Do not wonder that you have not progressed, but now, in this day of fellowship with one another, enter into that other class, those whom the Bible is keeping from sin, those who go on from strength to strength, from grace to grace, from glory unto glory, until at last they stand before God.

CHRIST AS OUR HIGH PRIEST

W. H. GRIFFITH THOMAS, D. D.

Second Address—Friday Morning

I REMIND you that we are thinking of Hebrews from the standpoint of the spiritual life, and although that involves going through the epistle yet we do so looking at it only from that point of view. The epistle as I remarked yesterday, is intended for those who are to make progress in the Christian life; the Hebrew Christians had not been making the progress they should, and the Epistle is written to prompt them to go forward, leave the elementary and rudimentary stage for something higher, deeper, fuller. This is to be done through the Priesthood of our Lord, and I suggest to you again as I did yesterday, that the real test of our spiritual life is what difference does it make to us, having Jesus Christ as our Saviour, and as our Priest. For it is the Priesthood of Christ and our realization of that that in this epistle is the secret of progress and maturity.

Yesterday we were considering the Person; today we start to look at that which is the very heart of the Epistle, the Priesthood. After the long warning I mentioned yesterday (3: 7 to 4: 13), the writer returns to the main point, and it is very interesting to notice that he hints at the priesthood several times before he finally deals with it. The first is given in 2: 17, then he leaves it; and the next in 3: 1, when he leaves it again; and we shall see that even now although he treats it he does not deal with it fully. I use the term High Priest because it is used here, but there was really no distinction, the high priest was what we call "first among equals," every priest could be high priest. So although our Lord is called priest he is also called high priest. First, let us notice the high priest in himself; he is called "great"; he is great as "Jesus, the Son of God." The Son of God is spoken of in chapter 1; Jesus son of man in chapter 2, and the two together give the humanity and deity of Christ. Then we notice he is described as "in the heavens," in the presence of God, "who hath passed through the heavens" that is, who has gone into the presence of God. Then, and this is particularly important, we notice what kind he is;

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"we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, apart from sin." We see therefore, that he has been tested, he is sinless, and he is sympathetic. You may have noticed I omitted the words as they are sometimes read, tempted like as we are, "yet" without sin; there is no "yet" in the original; I think "apart from sin" is the truer idea; it does not refer to the extent to which our Lord was tempted, but the limit; there was one thing which he did not possess, namely sin; he was tempted in all points like as we are, "apart from sin," because there was nothing in his nature to which sin could appeal.

But, someone says, does not that prevent our having him as our example and resting upon his sympathy? No; the interesting thing in this epistle is that our Lord's sympathy is always associated with his sinlessness; we find this more than once. You and I would perhaps think the reverse true, that his sympathy would be associated with his oneness with us, but that is not so, his sympathy is associated with his sinlessness. And when we think of it is that not true? The best doctor is not the man who has had experience in himself of every disease under the sun, but the man who knows best what disease is. We do not expect our doctor to have had measles and whooping cough and scarlet fever, etc., but we do expect him to know about them. And so with regard to a judge, as Plato points out; when we stand before a judge we do not want a man who has been guilty of every crime himself and therefore will understand us. There is no doubt that sinfulness disturbs the judgment, and a man who is sinful either becomes sentimental or callous; therefore while we must never forget that our Lord's temptation was real, it was associated with his sinlessness. Temptation does not attack the evil in us, it appeals to the good.

It has been a real help to me in my spiritual life to remember that every temptation in the Bible from Genesis to Revelation is temptation of God's people; Satan does not tempt the wicked man, he has him already. You may remember the incident of a man in Scotland; two men met one lovely Sunday morning, and one said, "Sandy, it is a lovely morning, don't you feel tempted to go fishing?" "No, I don't feel tempted. I am going." Just so Satan does not trouble the man who is ungodly, he is already on Satan's side,

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but Satan tempts believers. From the time of Adam and Eve to the present, every temptation has been directed to what is good. Dumbarton Castle in Scotland was thought to be impregnable on one side; and yet from that very side it was taken. They did not guard it. Moses fell just at his strong point, Elijah at his; so with Peter. Our Lord's temptation was therefore real because a person who is good feels temptation most. Imagine a pure-minded girl being put in the midst of a lot of vileness, and imagine an old scamp in the same environment; who would feel it more keenly? Our Lord's temptation was therefore all the more intense and real because he was sinless. And by reason of that, he is able to sympathize with us because he knows all about it.

Notice in the same section the high priest in his relation to us. "Having then a great high priest";—I want to suggest that you note wherever you get these words "having . . . let us." Having in the New Testament always means "to have and to hold"; not only obtaining, but retaining; "Having then a great high priest,"—we "have," and because of that, "let us hold fast our confession." Because we possess him let us persist and let us maintain our possession. Then "let us therefore draw near"; this is the first time in the Epistle where that characteristic word comes, we shall see it again tomorrow. "Let us draw near." Christianity is "the religion of access." Those of you who recall the Greek will remember this word, which means "let us come right up to." We are to come right up to the presence of God. We shall find this word in the Greek seven times in the Epistle. It always means let us come as near as possible; "let us draw near with boldness unto the throne of grace." Mark that phrase, throne of grace, not a throne of judgment. There are two things for which we are to draw near, to receive mercy because of our sin, and to find grace because of our weakness. We shall always need those two things to the end of our days; we shall never get beyond the need of mercy, and beyond the need of grace; we receive the one and we discover the other. And this is the first note about the high priesthood that is struck here. As the high priest has obtained access for us we are to be courageous. Our high priest possesses sympathy, therefore we are to be confident. Access, therefore courage; sympathy, therefore confidence.

Now this is very far from the mere elementary idea of

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Jesus. When you and I have just touched the hem of his garment we know very little about him except that he is our Saviour, but as we get into closer touch we begin to see that he is not only our Saviour but our Priest, that he not only died on "Good Friday," but went into heaven, to God for us. And because of this we possess his sympathy. Let us rest our hearts on this, that although the Lord Jesus Christ is in heaven and although he is sinless, he has the most perfect sympathy with you and me in our fight here and now. I would say further, *because* he is in heaven and *because* he is sinless he has sympathy with us.

"In every pang that rends the heart
The Man of Sorrows has a part."

And this is intended to help us in the midst of our difficulties and trials and testings, the Priesthood of Jesus Christ; so let me emphasize again, "having . . . let us." Because we possess let us enjoy.

Then we come to the second division of my subject, chapter 5: 1-10. "For"—you will find this confirms what we have now said as concerns the note of Priesthood; I am not going to give you every detail of this, but I ask you to notice it as a very beautiful section of the epistle. There are two characteristics of the true priest. First, the human priest is mentioned in connection with these two characteristics, and then it is shown how they apply to Jesus Christ. The priest must have oneness with man, verses 1-3, and then he must have authority from God, verse 4. So in verses 1 to 4 we have the two requirements of the ordinary Jewish priest. The Lord Jesus Christ is then said to be in these two respects the true priest. By an interesting introduction, verses 5 to 8 show he is one with man, and verses 9, 10 show his authority from God as the author of salvation.

I do not want to be controversial here, but I cannot leave this passage without asking you to notice what a priest is. Here is a definition; a priest is one who represents man with God. What is a prophet? One who represents God to man. This is the vital distinction: A priest as a priest never does anything else than represent man to God; he takes man into the presence of God. A prophet is one who represents God to man (Ex. 7: 1), and as a prophet he does nothing else.

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Now we sometimes hear the phrase "priestly absolution." I want you to notice that it is a contradiction in terms. No priest ever did absolve. We cannot find in the whole Bible one text that will tell us where a Jewish priest absolved from sin. Obviously therefore the phrase is a contradiction in terms, because absolution is something that comes from God to man; and that is the work of a prophet. Therefore the Christian minister can never be called a priest, because he does not represent man to God, but as he does represent God to man, he is a prophet. And when I declare the Gospel of Jesus Christ I am a prophet; when the minister declares that "he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel!" that is the word of a prophet. Now that is the thought here; Jesus as a priest represents man to God; he is also prophet as well, as we know, but that is not the point now.

We now notice that "every high priest being taken from among men is appointed for men in things pertaining to God that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring." That word "bear gently" is one of the most striking in the epistle; it means one who has a balanced or measured amount of sympathy, that is, one who does not allow his sympathy to become soft sentiment, or hard justice, but has the most perfect balance, who recognizes all our weakness, yet who will never make allowance for our sins in the sense of regarding them as unavoidable. "Bear gently with the weak and erring, for that he himself also is compassed with infirmity (etc. to verse 8)."

It was of great interest to me to hear Dr. Speer's interpretation of Gethsemane last night, especially as it saved the necessity of my discussing it this morning. I need only endorse what he said, and my impression is that we both learned it from the same source, Dr. H. C. Trumbull. I believe that the Lord Jesus Christ was afraid of premature death in the darkness of Gethsemane, and feared he would not be able to reach the cross. "My soul is exceeding sorrowful even unto death"—he was nearly dead. The idea of our Lord shrinking from the cross is to my mind a wrong one, the cup he prayed might be withheld was premature death; the cup he was willing to drink was obedience to his Father's will.

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At this point the writer of the Epistle speaks of the order of Melchisedek, but he says he cannot go on. He had much to say but he could not say it then. Here is the third of these great parentheses, so if you bracket chapter 5, verse 11 to 6: 20, the whole of that is a parenthesis, an application and a warning. Then at last he comes to the heart of his subject, the Priesthood. Now this is our special subject this morning, this third warning. I said yesterday the first warning was against drifting, the second against disbelief; this one is against degeneration. The problem was this—"of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing." The difficulty was in them, they could not bear it, he wanted to tell them a great deal about the Priesthood of Christ but they were not ready, they could not understand; the explanation was they had become dull of hearing.

The word in the Greek means "want of push," want of "go," the same word rendered in chapter 6: verse 12, "sluggish," "inert." They had gone back, they had been better than they were at this time. Some of us in England and Canada have been reading Sir Ian Hamilton's report on the Gallipoli expedition, and in that report, referring to the man in charge on that particular occasion he says, "and then there was that fatal inertia" or inactivity. The moment I read that I said, Why, that is Hebrews. We have learned since that a little more push and the battle would have been won; and that is just the thought here, we are sluggish, have gone back, become dull. This is degeneration, and it is an awful danger in the spiritual life. This is the form it took, "for when by reason of the time,"—that is since your conversion, "ye ought to be teachers, you have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food." They had been converted a long time, and instead of being taught themselves they should have been teachers, but on the contrary they were still in the elementary stage, like little children when they ought to have been grown up; only able to take milk when they ought to have been ready for strong food. That is a solemn and serious thought in connection with a conference like this. There are people who have been five—ten—twenty years in a church and are today pretty much what they were at the

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beginning. Many churches are nurseries when they ought to be camps in which to get preparedness.

Have you ever thought of that in regard to childhood? Some twenty years ago Dr. Andrew Murray gave an address on this subject, and said "you go to a house and see a little babe of three months; you say 'a lovely child' and of course the mother is pleased. Everyone is delighted to see a little babe;" but if you go a year afterward and see just the same child, you begin to think there is something wrong; and if you go when the child is two or three years old and find it has not grown or developed, that child is, no longer beautiful, it is a monstrosity. So, spiritually, there is nothing more beautiful than a babe in Christ, one who was converted this week or this month. But if that person goes on for five and ten years and does not grow in grace there is something wrong. That is the point here, the danger of remaining children. Indeed there was something even worse than that; they were going back; it was not even a question of childhood, but of second childhood; we know what that means, we call it senility. Thus we have here the thought of spiritual senility.

Some one once asked me whether I believed that any one who is regenerate ever becomes unregenerate? I said, No, I do not believe we ever become unregenerate,—we become *degenerate*. There is scarcely anything more sad in the Christian life than to find people who in age are adults, but in development are still in the child stage, who come to a conference like this for example, but do not develop, find themselves next year no farther ahead than this year. It is a sad thing to realize that on coming to the conference this year, the blessing you received last year is not continued. Why is this? Because you have gone back. You need not and ought not to have gone back, but these Hebrew Christians had, and for this reason they were unable to receive this wonderful teaching about the high priest; they were in danger of spiritual degeneration. "You ought to be teachers but you have to be taught again the A B C." Now notice the appeal he makes, "Leaving the a b c let us press on." As I said yesterday, the word in the Greek means "let us be carried on," "borne on;" do not go on dealing with foundations, but allow yourself to be carried on "unto perfection."

Let me say here that wherever that word "perfection" or "perfect" occurs in Hebrews it never means sinlessness, it

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always means ripeness, maturity, as contrasted with immaturity, unripeness, (or else, as in chapter 13, the need of adjustment), "Ye therefore shall be perfect as your heavenly Father is perfect." "This we pray, even your perfecting." These and similar passages always mean ripeness of experience, maturity. The Apostle Paul said that he had spoken to them as babes, but also that "we preach wisdom among them that are perfect," among the mature, the ripe. It would not have done if the builder of this place we are now in had always been working at his foundation. Something is needed on top of it. There are people who say, "I love the simple gospel" but that may be simply an excuse for stopping when they should go forward. We all rejoice at the simple gospel, but we must make progress. That is only the beginning, and to stop there may be only an excuse for spiritual laziness.

Verses 4-8 are a warning, and I am not going to touch the controversial side of this more than to ask you to notice that the primary interpretation refers to this class of people mentioned here, the word "for" links it on to verse 3, "go forward, for unless you do it is impossible to restore those who continue in their babyhood." This passage, whatever else it means, is a warning to those who are not going forward.

Then verse 9 is encouragement; "but, beloved, we are persuaded better things of you, though we thus speak." He took it for granted that they would not remain in this position, so he encourages them. And so, verses 4 to 8 show the impossibility of renewal, and 9 to 20 the impossibility of failure. I want to commend these verses to you this morning, the impossibility of failure in the case of all who wish to go forward and to do the will of God. And the impossibility is shown in this way, that God is not unrighteous to forget either the love of Christ or the love of Christians. We note in verses 9 to 13 he expresses his confidence, in 11-12 his desire, and in 13 to 20 he shows the divine assurance based upon God's oath and God's promise which are regarded as the refuge and anchor of the soul. For these reasons the writer says, I feel perfectly certain that you are not going to fail.

We have hurried over this, but I wanted to give you a general idea of the awful possibility of degeneration. There

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is a phrase I have heard used of ministers, but I believe it is equally true of others. "You remember what so and so used to be in his early days, and now he is an 'extinct volcano.'" It is sad to think of any life as an extinct volcano or an unfulfilled prophecy. Some years ago a professor in a seminary was giving his last talk to the young men as they were going to be ordained: "Gentlemen," he said, "now and for some time to come the people in your congregation will regard you as young men of promise, but by and by they will expect you to become young men of performance." That is the true Christian life. When we get a blessing at a conference like this it is like a promise, but by and by there must be performance.

As I close let us ask what is the secret of prevention of this terrible possibility? Occupation with Christ. His person, his work. I am not a prophet nor the son of a prophet, but I will make bold to prophesy this morning that if you and I are occupied each day with the Lord Jesus Christ we shall never become degenerate. If we live on what we learned yesterday or the day before about Jesus Christ we shall find it will not last, but if every day we are occupied with the Person and work of Christ we shall not only not go back but shall go forward. And this means what I said yesterday, occupation with the Bible, because Christ is revealed to us mainly, most purely and most completely through the Bible. In Church history we see that whenever the Bible has been neglected Christ has been neglected, and if that is true of the church or age it is equally true of the individual. If we are occupied with Christ we cannot help being occupied with our Bible.

A young clergyman came to an older one some time ago, and said he had used up all his sermons and did not know what to preach next. The older minister said, "I suppose you have been preaching topical sermons?" "Yes," was the reply. "Do you ever do much with your Greek Testament?" "No, I do not know that I do." "Well," said the other, "let me suggest to you that you have a time with your Greek Testament every day and I will undertake to say you will never lack material for sermons." This is true, for if a man has a time with God every day through the Bible he will feed his own soul and in doing so will help to feed others. Someone said to Hudson Taylor once, "How is it you are always

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so fresh in what you say?" "I do not know," he replied, "unless it is that I pass on in the evening what the Lord says to me in the morning." I will say without any hesitation that the secret of all backsliding is neglect of the Bible, and the secret of all progress is meditation therein day by day.

Several years ago I was giving a Bible reading in England and I said to the congregation present, "If I had 500 people outside this church, all backsliders, I would undertake to say that they have become backsliders through neglect of the Bible." A lady came up afterward and said she could not understand how that could be, how they all became backsliders in the same way. I said to her (I knew her quite well), "Have you a looking glass in your room?" "Yes," she said. "Do you ever use it?" "Why, yes." "If you did not use it for a week would you feel quite sure that your appearance was such as would commend you to your friends?" I said, "In James, chapter 1, the Bible is spoken of as a mirror, and if we do not use it to see ourselves we cannot be certain that our spiritual condition is right." I said, "Do you have soap and water in your room?" She began to smile. "Certainly." I then said, "Suppose you did not use it for a week (especially if you lived in London in fog time), would you be quite sure that your appearance was such as you would wish it to be?" Now in Ephesians chapter 5 the Bible is spoken of as water; "the washing of water by the word." If we neglect to use it we cannot be sure that our spiritual condition is right. I said, "When you go downstairs in the morning I suppose you have breakfast? Suppose you went without any food for a week, would you not be a prey to disease?" When one is weak, through lack of food or otherwise, the microbes are able to find lodgment and favorable conditions for their growth; we are what the doctors call "below par" physically; and we get a disease before we know where we are, but if we eat and drink and sleep well the microbes cannot harm us. The Bible is food—"thy words were found, and I did eat them," "How sweet are thy words to my taste." If we go without the Bible we go "below par" spiritually, and become a prey to the microbes of temptation, but so long as we are well nourished with the word we can say, "The prince of the world cometh; and he hath nothing in me," because we are surrounded by the wonderful grace of God through his word.

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That is the point, the looking glass; the water; the food, and the Bible is spoken of as milk for the babes, strong meat for the grown person. So I say again, have a time with your Bible every day, and like Daniel you will continue, like Paul you will continue; "if ye continue in my word then are ye my disciples indeed."

CHRIST'S FOURFOLD WORK FOR US

W. H. GRIFFITH THOMAS, D. D.

Third Address—Saturday Morning

ON the last two mornings, looking at the first six chapters of Hebrews, we have been thinking very largely of the negative aspect of the spiritual life, especially of the warnings; do not drift; do not disbelieve; do not degenerate. And we have been trying to see in occupation with Christ through the word the secret of protection against drifting, disbelief, and degeneration. But no life can be built upon negatives, therefore this morning and to-morrow we will look at the positive side of the spiritual life in chapter seven to the end. Now it is perhaps more obvious than before that any attempt at exposition of these chapters in such a short time will prove difficult, indeed impossible. I will, therefore, call your attention in the briefest way to the line of thought, and then concentrate on some of the outstanding features.

In Chapter 7 we come at last to the heart of the Epistle; the central point. Christ's priesthood is the true one. We noticed in our study yesterday that the writer said he could not tell them about Melchisedek because according to chapter 5: 11 they were "dull of hearing," had become degenerate, and as it was impossible for him to lead them on to this teaching, he first exhorts and warns them. At last in 6: 20 he comes back to the thought of the High Priest after the order of Melchisedek, and then plunges right into his subject, of which in chapters 2, 3, 4, 5, 6 he had given hints. Now he feels that he can and must go to the heart of it.

I must ask you to notice, briefly, the outline of this chapter. In verses one to three we have the priesthood of Melchisedek. There is, I think, a great deal of unnecessary mystery attached to this subject of Melchisedek. If we look at it in the light of what we find elsewhere in the Scriptures I do not think it need trouble us long. Melchisedek is mentioned only three times in the Scripture, historically in Genesis 14; prophetically in Psalm 110, and doctrinally here in Hebrews 7. And the point of verse 3 is, not that he had no father, no mother, no genealogy, no beginning or end, but that there is *no record*

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of these things in Genesis, and the silence of the chapter on these points is used to illustrate the thought about our Lord, that is all. Perhaps it is not our way of dealing with the subject, but it is a Jewish way, and therefore we may look at it without any hesitation. What is *not* recorded about Melchisedek is seen to be literally true about our Lord, that as the record gives you the impression of Melchisedek abiding a priest continually, so this is literally true of Jesus Christ. As the priesthood of Melchisedek appears in Genesis as something unique and, as far as the record is concerned, permanent and everlasting, the account with these silences is used to teach the truth about the permanent priesthood of the Lord Jesus Christ.

Then, verses 4-10, this priesthood of Melchisedek is shown to be superior to that of Aaron; a truth that would be particularly difficult for a Jew to accept, since he naturally thought the Aaronic priesthood the only one. Then verses 11-25, Christ's priesthood is said to be superior to that of Aaron. He has been coming to that, and he seeks to show that the priesthood of Christ because it is after the order of Melchisedek is superior to that of Aaron. It is here that I avoid details, and will concentrate attention on this one question; why was Christ's priesthood superior to that of Aaron? The answer is, because one priest who lives forever is better than a succession of priests who die one after another. The thought of this passage is that Christ lives forever, and therefore his priesthood is superior to a priesthood associated with men who die.

Now look at verses 23-24—"they indeed have been made priests many in number because by death they are hindered from continuing, but he because he abideth forever hath his priesthood unchangeable." Here again I wish not to be controversial, but we must look at things as they come. The word "unchangeable" means that it does not pass over from one to another, that cannot be transmitted. Jesus Christ's priesthood never can be transmitted to anyone else, and therefore the idea of anyone else being a priest is hopelessly against this text.

Now let us think for a moment how true it is in connection with our Lord Jesus Christ that his priesthood is superior to all the rest because he lives forever. I will use simple illustrations. Take the case of a person who has a doctor,

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and has had that doctor for a number of years. He is very glad that the doctor knows him, perhaps from a child, and therefore understands him. Then that doctor gets old and dies and he has to look for another. But the new doctor does not get on in the same way, he does not know the man's peculiar constitution; and so he feels the loss of that old doctor. Or take the case of a pastor; suppose you have had one who has been a blessing to you, who has known you for several years, then he moves away, or death takes him, and you feel that whatever the new one may be, at least it will take some time before he will get to know you and be able to help you as the old one did. These are only faint illustrations of the thought here. If, for instance, a Jew had to go to a priest to-day, he might be very tender, sympathetic, considerate, willing to help him. But suppose that one dies and another son of Aaron takes his place, the Jew might find him a very different man, rather cold, unsympathetic.

Now see the application; we come to the Lord Jesus Christ to-day and we find him the same as he was yesterday; "the same yesterday, and to-day, yea and forever." That is why the priesthood of the Lord Jesus Christ is infinitely superior to every other; we can come to him at all times, under all circumstances, and find that his interest in us is the same, his sympathy, his pity, his love, his grace, his tenderness, his wisdom just the same. In verse 26 we notice how this is applied, "for such a high priest became us," was fitting for us, poor sinners as we are, that is the very kind of high priest we need. There are seven elements of fitness mentioned and all are worthy of our attention. First, he is "holy"; that is consecrated to God. "Guileless"; that is free from malice; "undefiled," that is, unsullied in character; "separate from sinners," that is the point we spoke about yesterday; he is what he is because he is so different from us. And because he is so absolutely separate from us he is able to understand and help us, just as we noticed yesterday that his sympathy is associated with his sinlessness. "Made higher than the heavens," that is, is now in the presence of God. "Who needeth not daily, like those high priests, to offer up sacrifices continually," that is there was no need to renew his sacrifice, and the human priest was appointed by the law, but the appointment of the Lord is divine. It is in the occupation

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of the soul with this high priest, his person, that we find protection; the safeguard against backsliding, and the guarantee of progress. That very briefly is chapter 7.

Now we must look to chapter 8. Here again it is difficult to get it all in. Chapters 8: 1 to 10: 18 is the next section, describing the work of the priest. Chapter 7 gives the person of the priest, who he is, chapter 8 the work of the priest, what he does. The reason this is given is, there is nothing priestly about anything Melchisedek *did*, he is not used as an example of the *work* of the priest because there is no priestly work recorded of him in Genesis 14. When we have to look at the work of the priest we must turn to the Aaronic priesthood. Here again I will briefly outline the thought, and then concentrate on what concerns us more particularly in regard to the inner life. Chapter 8: 1-6, the sphere of the priesthood is heaven, not earth. The Jewish priesthood was on earth; Christ's sphere is in heaven. Chapter 8: 7-13, the covenant of the priesthood is spiritual. Chapter 9: 1 to 14, the sanctuary of the priesthood is heavenly, not earthly. Chapter 9: 15 to 22, the service of the priesthood is eternal, not temporary.

Now as we look at these two chapters, some one may say, What has that to do with us? Has not this to do with Jews? I want to show that in Chapter 9, particularly, the day of atonement is referred to. If you want to know the meaning of Leviticus 16 read Hebrews 9, and if you want to know the meaning of Hebrews 9 read Leviticus 16. There are four things in connection with the day of atonement that have a special bearing on our spiritual life, and if I can make those four things clear we shall see something of the work of the priesthood. First, Atonement. You know there was a sacrifice offered outside on the brazen altar; that is the foundation of everything in our Christian life, atonement. However far we may go, however deeply we may be taught, we shall never get beyond the need of atonement. It is the pre-supposition of this conference, though of course obviously we do not concentrate attention specially on it, yet atonement covers the whole of our Christian life; it is the first thing.

Secondly, Access. After the sacrifice of atonement was offered outside the high priest went into the most holy place; only once a year, on that day, did he enter into the most holy place. Thereby the Jews were taught entrance, access.

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When you and I have accepted the Lord Jesus Christ as our Saviour we need to realize that he has brought us near to God; access. It comes to us for instance in Romans; "being justified by faith, we have peace with God, . . . through whom also we have had our access into this grace wherein we stand." We both have our access in one Spirit unto the Father. When the Lord Jesus was sacrificed the veil of the temple was rent from top to bottom; it was God that did it, not man. The veil in the temple signified that the way to the holiest was not yet manifest, but now it is. Access means that you and I can go to God at all times; you do not have to come to me or to any man and say "take me into the presence of God," we can go to God at all times ourselves. There is a very beautiful illustration connected with the minister and his flock, "Behold I and the children that thou hast given me." If you want to meet the King or Queen of England you have to be presented; I suppose it is practically the same thing in regard to seeing the President, that is, you have to make an appointment. Christ, if I may so put it, has introduced us to the Father. I believe if we learn only this at this Conference it will not have been in vain.

Third, Advocacy; Jesus Christ went into the heavens as our advocate. "If any man sin, we have an Advocate with the Father." It is not what he says up in heaven, but what he is, that constitutes his advocacy. It is interesting to remember that the word Paraclete, Advocate, is referred to our Lord in 1 John 2, and the Holy Spirit the Comforter in John 14 and 16, so that we have two Advocates; Christ represents us to the Father, and the Holy Spirit represents us to Christ. Christ makes it possible for us to approach God, and the Holy Spirit makes it possible for us to have fellowship with Christ. There is absolute freedom, and very much more beside if we had time to work it out, in this relation of the two Advocates. In the words that were much used in the old church, *sursum corda*—"lift up your hearts," "we lift them up unto the Lord;" that is, we are to be occupied with him on the throne. Twenty-five years ago people said a great deal about getting "back to Christ;" that was the theological watchword, but there was nothing more hollow, for "back to Christ" means back to Palestine, and we do not want that. It is "up to Christ," we have to look up, not back; the perspective of the New Testament is Christ on the throne. Christ died,

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and we are grateful beyond measure for that; Christ rose from the dead, but this too is a past fact. Everything Christ did culminates in his Ascension and present advocacy.

Then the fourth point is Advent. In chapter 9 he is coming again. Those are the four things; atonement, meaning sacrifice; access, his entrance into heaven; advocacy, his representation of us there; advent, his return. Let us consider that last point. If we look at the old version we find Christ's three appearances; verse 26 he appeared in the past to put away sin; verse 24 now he appears in the presence of God for us, and in verse 28, he will appear a second time to them that look for him,—and the Greek is "to them that eagerly expect him."

That is the attitude of the believer. And thus we see the fourfold work of the Lord Jesus Christ as our priest, and if you and I are occupied with him in this fourfold aspect we shall learn the secret of progress, the absolute safeguard against blacksliding. If I have really accepted Christ as my Saviour that is laying the foundation, if I am occupied with Christ and always drawing near to God in him, that is access. If I am occupied with him as my advocate, and know he is there representing me, I know that spiritually I am there too. And then if I feel sure that he is coming back I shall be eagerly expecting him. I wonder how many of us do that, find the coming of the Lord one of the great incentives to holy living. If we are eagerly expecting him, we do not know when he is coming, we expect him any moment. As Archbishop Benson said, he is coming some time, he may come any time. If I knew he was coming in five, ten, a hundred, or a thousand years from now, I should not be eagerly expecting him, probably I should not trouble much about it. But the thought that he may come at any moment is one of the great incentives to holiness in the New Testament, and I am inclined to say that no teaching on holiness can be complete that does not bring in the thought of the Lord's coming. "What manner of persons ought ye to be seeing that ye look for such things?"

Now this is the work of the Priest. And the argument of the epistle closes in verse 18 of chapter 10; where he sums up after showing that the old sacrifices were ineffective, but that the work of the Lord Jesus Christ is effective, and this, because of what he is, and of what God intended by his

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sacrifice. The ineffectiveness of the old sacrifices (verses 1 to 4); the effectiveness of the Lord's sacrifice (verses 5 to 10), and then the closing word, on which I want to fix your attention, in verses 10 to 18. There are three things mentioned; the will of God, verse 10; the work of Christ, verse 12, and the witness of the Spirit, verse 15; the Holy Trinity for us. And then he adds, it is all done. "Where remission of these is, there is no more offering for sin." So, instead of bondage, liberty; instead of fear, assurance; instead of distance, nearness; instead of separation, fellowship. Christ on the cross gives us peace of conscience; Christ on the throne gives us peace of heart. Christ on the cross cancels our condemnation, Christ on the throne guarantees our access.

This brings me to what I think is the culminating point of the whole of this doctrinal part, and it is with this I want to draw my thought to a close. Chapter 7, verse 25 is in some respects the central verse of the epistle. Because he is this unchanging, unchangeable priest he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. If you desire progress and maturity in the Christian life give all the attention you can to this verse.

First, "he is able." Let us get hold of that. There are two things in the New Testament we need to remember; he is faithful, and he is able, they are both important and both essential. You will find if you look carefully that there are quite a number of things about which God is able, able to do exceeding abundantly, above all that we can ask or think. He is able to make you stand. As we leave Princeton let this ring in our ears like a bell; he is able. Whatever there may be, he is able. Then, "he is able to save." If someone came to me this morning and asked me "Are you saved?" I would say, "Yes and No." The word "saved" is one of the greatest words in the New Testament. He is able to save, from the condemnation of sin, from the guilt of sin, from the defilement of sin, from the bondage of sin, from the love of sin, from the barrier of sin, and by and by from the presence of sin. That is all included in the word "saved"; and that is why I say "yes and no"; yes, as regards the condemnation of sin; no, not yet, in regard to the presence of sin. And the word "save" is in the present tense, and as Dr. Meyer once said "the present tenses of the blessed life" are

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very helpful; "he is able to keep on saving," we can render it just that way. This is the third thing in the epistle he is able to do, it is worth while putting them together. He is able to sympathize. He is able to succor. He is able to save.

And he is "able to save to the uttermost." In the Greek the phrase is very beautiful, it is only found in one other place in the New Testament, descriptive of the poor woman that had a curvature of the spine eighteen years. Luke says she could not "to the uttermost"; Jesus Christ *can* to the uttermost. Utmost inability in her; utmost ability in Him. Does not that help us when we think of the life after Princeton, what does it mean "to the uttermost"? To the uttermost of our need; he is able to save completely. You may say "No one knows how I am situated in my home, or my church, or my work." No, but the Lord knows. It is a great mercy we do not know; they say one half the world does not know how the other half lives; that is true, but the Lord knows both halves. And he is able to save to the uttermost, so whether you have physical prostration or nervous prostration, spiritual depression or spiritual exaltation, he is able to save to the uttermost.

And of course to the uttermost of time. "Oh, yes," some one says. "What about tomorrow?" To the uttermost. It is very delightful here, we can live the Christian life this week, but how about when we get home? To the uttermost of our time.

We might say also to the uttermost of place. The Lord said, "Ye shall be my witnesses . . . unto the uttermost parts of the earth." In every sense of the word he is able to save, able here in Princeton, able to save our brothers and sisters in the mission field, to the uttermost of time, place, or need.

Fourth; he is able to save to the uttermost "them that draw near to God through him." Only those. This is another of those passages to which I referred yesterday where in the Greek we have the word meaning "those that come right up," and as Bruce says in his book on Hebrews, "Christianity is the religion of access." That is the great word in Hebrews 11: 6—"he that cometh to God," he that cometh right up to God. It is spoken also of the worshippers; those that come right up to God, those that draw near. This is the idea; the Lord Jesus Christ is only able to save completely

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if you and I are willing to fulfil that condition, draw near unto God through him.

Now the basis of all this is "seeing he ever liveth to make intercession"; that is to say, because he has this unchanging and unchangeable priesthood he is able to do all this. The Lord Jesus ever lives, and because he ever lives, as he was able to save me yesterday he is able today and will be able tomorrow. He ever lives to make intercession. That is why we are to be occupied with Christ, and this is the thought I wish to emphasize beyond all else, occupation with Christ. People tell us sometimes that for one look at self we should take ten looks at Christ; I venture to suggest that we do not take any looks at self but take all at Christ.

When I was in parish work in London, England, I was preaching from the text one night, "Watch ye, stand fast in the faith, quit you like men, be strong," and when I came to the words "Watch ye," I said to the people "there is no object to that verb; in no part of the New Testament are we told what we are to watch. We are not told that we are to watch our sins, or Satan, or ourselves. I want to suggest the possibility that it is intended for us to watch Christ. Do not watch self, for you will be always doing it, and yet you will never get to the depths of your own heart. Introspection is one of the most harmful things. Self-examination is not a Christian duty; Christ's examination of self is. Do not look at sin, it is like chasing snakes all over the place, you will never catch them, there are too many. Do not look at circumstances, they are only things that "stand around" you. Do not look at Satan, there is not a worse thing to trouble about, all I want to know about him is how to avoid him. Do not look at any of these things, look off from all else unto Jesus, be occupied with him, and in his light you will see light.

When I once crossed the Atlantic, after we had been out at sea for some days I saw a man come and lower an instrument into the water which I learned was a thermometer. So I went to the captain and asked about that, and he told me that if the temperature is high it is all right, if it is low we know we are in the neighborhood of icebergs. The temperature was low, and yet it was a most beautiful June morning, not an iceberg was to be seen. But next day there were icebergs, and the thermometer the day before

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gave the captain warning. And I thought to myself, if we are occupied with the Lord Jesus he will warn us of the lowering of the spiritual temperature; he will tell us where the enemies are. That is why I say "Lift up your hearts"; be occupied with Jesus, and that will give you victory, because as we have been singing, it is not "it" but "Him." Whether you think of salvation, or sanctification, or service, or anything, it is the person of the Lord Jesus. We have to be careful in these days, we want to be correct in doctrine, but doctrine is not everything.

A poor old negro was once a hopeless drunkard, he tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was converted. When he was converted there was a wonderful change; and someone said, "So you have got the mastery of the devil at last?" "No," he said, "I have got the Master of the devil." As Saphir said in his book on Hebrews, all this shows how much saving we needed, and how well he did it. He said, "Salvation must be low enough in order to reach the cross, it must be high enough to reach to heaven, and it must go deep enough to get into our hearts. So I urge again, occupation with Christ, looking off unto Jesus, from self and all else. You know that beautiful rendering in the American version—"They looked unto him and were radiant." But we "beholding as in a mirror the glory of the Lord are transformed into the same image from glory unto glory."

POSSESSING OUR POSSESSIONS

W. H. GRIFFITH THOMAS, D. D.

*Fourth and concluding study on the Book of Hebrews
Sabbath Morning*

WE commence this morning at Hebrews 10: 19. With 10: 18 the argument of the Epistle closes, and from now to the end we have the application, the exhortation to experience and enjoy what has been put before us; it is like an estate of unknown wealth which we are to enter upon and possess,—our Lord Jesus Christ, the Son of God, our Priest, at once the protection against backsliding and the guarantee of progress. This great and wonderful thought with its many applications and implications is like an unexplored territory, and we know that wealth is not in possession but in enjoyment and use. A man may have a property of which he knows nothing, he possesses it, but it is only as he begins to know it and use it that he really understands what it means. As on previous mornings, so now, I will give you in outline the main thought of the section, in order that we may concentrate attention on the teaching for ourselves as applied to the spiritual life.

In chapter 10, verses 19 to 25, we have the spiritual application, that vital part of every sermon, and we see here again the characteristic words “having”—“let us.” We must think first of our *possessions*; “having.” “Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God.” So that our possessions are two; unrestricted access, “having boldness”; and an uninterrupted appeal—“having a great high priest.”

The word “boldness” here and elsewhere always means freedom, or frankness, that absence of reserve which characterizes true friendship. In 1 John 2: 28, it might be rendered, “And now, little children, abide in him; that, when he shall appear, we may tell him everything.” Some of you may remember an old book by Anna Shipton called “Tell Jesus.” Having therefore “frankness,” that is, freedom of access into the very presence of God.

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I do not intend to look at all the details of verse 19, but you see it is through the blood of Jesus, the way he has consecrated, and it is called "a new and living way." It is always new. Lord Tennyson once met a woman and said, "What is the news this morning?" She said, "Jesus Christ died for sinners." He said, "That is old news and new news and good news." Martin Luther said, "It seems but yesterday that Jesus Christ died on the cross." Then, "having a great priest over the house of God." Greater than angels, greater than Joshua, greater than Moses, greater than Melchizedek, greater than Aaron, because by him everything has been done, the way is open and we can now come right into the presence of God. And because of all this, "let us;" verse 22, "Let us;" verse 23, "Let us;" verse 24, "Let us." Verse 22 means let us exercise our faith; verse 23, let us exercise our hope; verse 24, let us exercise our love.

Here, again, it is impossible in the time we have to go into details; but I want you to notice that the first is faith, the second, hope, (not faith, as in the old version; the revised version gives the more correct rendering of the Greek). "Let us draw near in faith;" "let us hold fast the confession of our hope;" and "let us consider one another to provoke unto love." Chapter 10: 24: consider one another; chapter 3, verse 1: consider him; Gal. 6: 1: considering ourselves.

Note the three considers of the New Testament: Consider one another to "provoke;" if you want to "provoke" people this is your opportunity. This is the only kind of provocation that is permitted; provoke one another unto love.

How was this to be done? In particular, by not forsaking the assembling of ourselves together as was the custom of some. It was getting towards A. D. 70 when this was written, and already some Christians were inclined to live by themselves and leave gatherings in the lurch. The writer of the epistle says we must not do that. There is no such thing as an individualistic Christianity, we must associate ourselves with some of God's people, and the person who thinks he can live the Christian life by himself alone shows that he does not know anything about Christianity. "Grandfather," said a little girl, "are you a Methodist?" "I am a Christian," replied grandfather. "Well are you a Presbyterian?" "I am a Christian." "But are you a Baptist?" "I am a Christian."

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"Well, grandfather, it seems to me you had better get in somewhere." That child was a theologian without knowing it. I believe it is impossible for any believer to live the Christian life by himself; we are justified alone, but we are sanctified in connection with others. That is why we are called upon to emphasize "the communion of saints." You will never find any sanctification worthy of the name that is not in association with other Christians, they rub off our corners, even if sometimes that is a rather trying process. So "let us have faith and hope and love." We find the three given in chapter 6, verses 10-12, and again and again in the epistles of St. Paul; our work of faith, our toil of love, and our patience of hope (1 Thess. 1: 3).

Here I pause to note the fourth of the parentheses of which we spoke, and if any are marking them in their Bibles they should bracket verses 26 to 39. The first was, "Do not drift;" the second, "Do not disbelieve;" the third, "Do not degenerate," and this is "Do not despise." The idea is a very serious one; if we want the key to this warning we must remember that in chapter 2 the warning is against indifference, in 6 against rejection, and in 10 against contempt. We cannot look at 6 or 10 by themselves. They constitute a line of three stages: first, a person is indifferent, then he rejects; worse still, he shows contempt, the treading underfoot of the blood of the Son of God.

We must notice very carefully the following idea, whatever else is overlooked. I have already mentioned that the first exhortation, in verse 22, is faith; the second, in 23, hope, and the third, in 24, love. In chapter 11 he takes up faith, the first of the three; in chapter 12 he takes up hope, and in 13, love; so these three chapters are just the amplification of the three exhortations. I suggest these things for our own personal study, for obviously no details are possible now. But as we pass we may observe one or two points before we try to bring all to a conclusion. Of course chapter 11 is the great chapter on faith, based upon the words of 10: 38, "the just shall live by faith." This quotation comes from Habakkuk 2: 3, "the just (or righteous) shall live by faith." And it is very interesting to notice that while it is found in Romans 1, Gal. 3, and here, in each case it has a different emphasis. Think for a moment; "the righteous by faith shall live;" the two words emphasized in Romans are "the righteous."

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In Galatians the words emphasized are "by faith;" in Hebrews "shall live." Thus each time the text is used it is used with a different emphasis; in Romans to show the need of righteousness; in Galatians to show the need of faith; and here the need of the righteous living their whole life by faith.

This chapter 11 is the life of faith, what has been often called the "Westminster Abbey" of faith; for just as Westminster Abbey is the place where the great dead of England are buried, so here is where the great examples of faith are seen. It is quite impossible to go into details. But we must remember that this is not a definition of faith, but rather a delineation, a description of what faith is in life, and as we go down from Princeton we must remember that faith is not only for the commencement but for the continuance of the Christian life. This chapter emphasizes the secret of life as by faith, "the just by faith shall *live*," for all these people mentioned here lived by faith. This helps us to understand what is called sometimes the life of faith. People ask how can we live by faith; well, "as ye have received Christ Jesus the Lord so walk in him." How did you receive him? By faith. How are you to walk? By faith. Someone says, "What about fighting?" True, but it is the good fight of faith. Some people think it is justification by faith and sanctification by fighting, by struggle. No, it is justification and sanctification by the one Lord through faith. As in 1 Corinthians 1: 30, it is the same Lord Jesus appropriated moment by moment for the continuous life of faith.

I must now pass on to chapter 12, which is just the opening up of 10: 23, "hope," and we find that the example of the worthies mentioned in chapter 11 is a record of endurance. In chapter 12: 1 to 24 we have this idea of endurance, with the thought of hope running through it from beginning to end. We are looking forward to the future, and as our Lord himself, for the joy set before him endured the cross, so the Christian is to do the same, and notwithstanding the present chastening to look forward to the glorious time when chastening shall be no more. Then we come to the fifth of the interjected warnings or appeals: chapter 12: 25 to 29, which, to keep up our alliteration, is, "Do not depart." You will notice again the phrase,—"receiving"—"let us." The responsibility of the Christian life is not lessened in the Gospel. "Our

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God is a consuming fire," and the Gospel does not alter God's character. His holiness is as true to-day as ever, and we need to remember it.

Then I come to the last chapter, which takes up the thought of love,—“let us consider one another to provoke unto love.” “Let love of the brethren continue.” In verses 1 to 6 it is individual love; in 7 to 19 love in social life; and this is the way we are to express our Christianity; faith towards God, hope towards the future, and love towards those around us. Let us think of this for a moment,—we have had it once or twice before,—the absolute necessity of love. Someone says, “How can we love some people? It is all very well to talk from a platform about unlove, but how can we love people who are not lovely?” Now the distinction is worth remembering between loving and liking. We are not called upon to *like* every one, but we are called upon to love every one. A mother has two boys; one of them scouts every word she says and does his utmost to disobey; she cannot *like* him, there is nothing “alike” between them, but she loves him. The other son does all he can to please her, and so she not only loves but she likes him, because they are “alike.” Now there are many people in this world between whom and us there is nothing “alike,” and we cannot like them. Indeed, we are not called upon to do so, but we are called upon to love them. God does not like the sinner; that is impossible, but “God so loved the world.” Then there is another way to look at it; there are different sorts of love; there is the love of pity, or compassion, and there is the love of complacency, or pleasure. God loves the sinner with a love of pity; God loves the saint with a love of pleasure. So while we are called upon to love with all our hearts, this does not of necessity mean to *like*; and it will help when we are face to face with people who are trying. Of course it must be remembered that *we* may be trying too.

Notice now this verse—“let love of the brethren continue.” I do not know for certain whether the word you have in your great city close by, Philadelphia, was invented by Christianity, but the idea is very prominent in the New Testament. It is usually understood to mean “brotherly love;” but it is not merely brotherly love that is required here, but something far more,—brother love. Brotherly love means brother-*like* love; but that is not the point, we are not to love as though

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we were brothers, but because we are brothers, a very different thing. And it is that which was practically if not actually invented by Christianity; "a new commandment I give unto you, that ye love one another." What was the newness? Not the love of parent for child; not the love of a stranger, because the Jews were to love the stranger among them; but "that ye love *one another*;" that was something new. I am to love another man because he and I belong to Jesus Christ. This is the characteristic idea in the New Testament, love of the brotherhood, as distinct from love in general. We find it in 2 Peter, chapter 1: "add to your faith virtue, and to virtue knowledge . . . to godliness brother-love, and to brother-love, love." Now this is the thought here, "let love of the brethren continue;" we are to love our brothers in Christ as distinct from the love we have for all mankind. Then comes the next; "forget not to show love unto strangers." And through this section, verses 13 to 19, in one way or another love runs through all.

These are very simple and ordinary things, but I venture to suggest they are the way in which we can appropriate and enjoy all the blessings that come to us,—faith, hope, and love.

Let me draw all this to a conclusion by asking your special attention to the doxology, verses 20, 21, because the Christian life as revealed, and recorded in Hebrews is given to us here for our special consideration; "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight through Jesus Christ; to whom be the glory forever and ever." I find seven things in those two verses, and I concentrate on them because they give us the summing up of the whole Epistle for our life.

First, *Life's highest purpose*: "to do His will." That is all. We go down from Princeton and wonder what our life may be. Whatever it be, wherever we may go, this is the one thing, to do his will.

"Teach me, my God and King,
In all things thee to see,
And what I do in anything
To do it as to Thee.

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A servant with this clause,
Makes drudgery divine,
Who sweeps a room as for thy laws,
Makes that and th' action fine."

You and I have to make our "drudgery divine," and we shall do so if we remember that we are in this world to do his will. It is recorded that once at a reception in Calcutta Dr. Carey, the great missionary, then at the height of his power, was present and overheard some one talking about him, and one said to the other, "Wasn't Dr. Carey once a shoemaker in England?" Dr. Carey turned to them and said, "No, I was not a shoemaker; I was a cobbler." That is, when he was mending shoes he was doing God's will, and he was doing God's will when he was a missionary in India; and whether we are sweeping a crossing or doing the work of an angel we can do it as God's will. You and I may have the most humdrum, not to say humiliating task, but if it is God's task for us it is God's will.

And that is what people will be expecting of us when we go from Princeton. Paul says "Let them learn to show piety at home." The servant who drops tears on Sunday and drops dishes on Monday is not the best example of Christianity. Dr. A. C. Dixon told us once in England (only an American could say it), that the Pilgrim Fathers first fell on their knees and then fell on the aborigines; and that is akin to the saying about the Welsh, who were said to pray on their knees on Sunday, and prey on their neighbors on Monday. These may or may not be true but the point is that if we do not do God's will and let people see what we are, all our professions will count for nothing. Pious talk and impious action will never commend Christianity; it will only be doing what was once said of a clergyman that he preached cream, but he lived skim milk. Nothing could be more awful.

Second, *Life's greatest need*: "make you perfect." Someone says, What does that mean? The Greek is just simply "adjust you." If you had dislocated your shoulder the first thing the surgeon would do would be to replace the bones, readjust them. I believe that is the reason these conferences are so helpful; they afford an opportunity for getting adjusted. It is not that there is any blessing associated with one place more than another, for we can get any blessing we need

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wherever the Lord Jesus is, and that is everywhere. Some years ago the teaching that is associated with this conference and with Keswick met with much opposition in certain quarters, especially from some old-fashioned evangelicals, and one who did not like it was prevailed on to listen to a representative speaker. Afterwards he said, "Yes, that is all right, but it is lop-sided truth." "Well," said the other, "we have lots of lop-sided Christians, and we want to get them into the centre first and then we will give them all-round truth afterwards." That is the idea of "make you perfect"; get you adjusted. The word "perfect" in this epistle as already seen, and also in the New Testament, means either adjusting or ripening; never sinlessness; but always either mature as distinguished from elementary, or adjusted as opposed to dislocated or out of order. If I put my shoulder out of joint the blood cannot run and very soon my arm would wither; so first of all if we are to do God's will we must be adjusted.

Third, *Life's perfect provision*: "Working in us that which is well-pleasing in his sight." That is how God works; not outside, but inside. We remember in Philippians 2, "Work out your own salvation . . . for it is God that worketh in you." Of course we remember that we must never work *for* our salvation, but work *out* our salvation with fear and trembling, for it is God that worketh in us. God is at work in every adjusted soul. We sometimes think God is only at work when we are conscious of him; but he is at work when we are unconscious of him. In that beautiful passage in the Psalms which we often put on tombstones, "So he giveth his beloved sleep," I do not think there is a reference to death at all; it means God is at work when you and I are asleep; God is continually at work in us though we know it not. We must not limit his work to our consciousness of him. We are sometimes surprised to wake in the morning and find that we remember something that we could not remember at night; God has been working in us, and the result is that many things that were hard for us become easy, not because of our own ability or capacity or will, but of God's work in us. Let us only allow him to work, let us yield every part of our being to his working.

Fourth, *Life's glorious assurance*: "The God of peace." The reason I call it life's glorious assurance is that something like seven or eight times this title of "the God of peace" is

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found associated with the present life of the believer. I think there must be some connection between peace and holiness. In order that God may be able to work holiness in us he must be to us a God of peace. "The God of peace shall bruise Satan under your feet." "The Lord of peace give you peace by all means." "The God of peace sanctify you wholly." In Isaiah 9 we read "of the increase of his government and peace there shall be no end." How true that is spiritually; first his government, then his peace, peace because of government." "The government shall be upon his shoulders." The government of our life is to be on the shoulder of Christ, and so he will be to us the God of peace, and from that will come holiness.

Fifth, *Life's adequate guarantee*: "Who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant." This is what God has done in the death and resurrection of Jesus Christ, especially the resurrection; and it is our guarantee. We have it again in Ephesians 1, where we read that the same power which raised Jesus Christ from the dead is for us who believe to make us what we ought to be. This is the inspiration that ought to take hold of our souls as we go from here tomorrow, the thought that the Lord Jesus Christ has been raised from the dead by the power of God, and that the very same power is being exercised for us and is the Divine guarantee of our life day by day.

Sixth, *Life's simple secret*: "Through Jesus Christ." That is all. Everything that God gives to us is through Jesus Christ. Everything that comes to us moment by moment is through him.

Seventh, *Life's complete realization*: "To whom be the glory for ever." This is what God expects from us, that we shall show forth his praise. Glory is the outward expression of splendor, and when we live to the glory of God it means we are to manifest in our life the splendor of God; the outshining of God.

These are the seven things. What God requires of us, to do his will. What God desires to do for us; adjustment. How God will do it; working in us. What God is: the God of peace. What God has done: he brought the Lord Jesus Christ from the dead. How God provides: through Jesus Christ. What God expects: glory to him in our lives forever.

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This is very properly called the epistle to the Hebrews, the people who have "crossed over." Abraham crossed over the Euphrates into Canaan, the people of Israel crossed over the Red Sea, and later they crossed over Jordan, and the question for us is whether we have crossed over in these ways. Have we left the old home? Have we crossed over the Red Sea and left Egypt behind us? Have we crossed Jordan and entered into the promised land? We must not think that Canaan is the type of heaven. Canaan is a type of the Christian life. It is all very well to sing "Could I but stand where Moses stood, and view the landscape o'er—" but there were enemies in Canaan, and we expect no enemies in heaven. We must emphasize the present life, and have no need to think too much about heaven. Of course it will be a wonderful place when we get there by the mercy of God, but the great thing now is to live the Christian life here. When I was in pastoral work I scarcely ever selected a hymn about heaven for children, because I do not think they need to be taught about heaven so much as about earth. There is a happy land, *not* far away. There's a Friend for little children *beneath* the bright blue sky. This is the idea; the Hebrews are "people who have crossed over"; the book that answers to Joshua in the New Testament is Ephesians, the book of the Christian life, the book of him "who hath blessed us with all spiritual blessings."

So it comes to this; we are to draw near, and we are to draw not back, and I close by asking you to notice four words that sum up everything. *Enter. Experience. Enjoy. Exult.* If we "enter" into all this blessing and begin to "experience" it we shall soon "enjoy" it and we shall "exult" in all that God has done and is doing. As we are occupied with Christ day by day, we shall pray, and be sure the prayer is being answered: "Teach me to do thy will," or as the prayer book version has it, "Teach me to do the thing that pleaseth thee." Faith makes all things possible. Love makes all things easy. Hope makes all things bright.

SEEING THE INVISIBLE ONE

MRS. ALICE E. McCLURE

Bible Period—Wednesday Morning

OUT in India in the little room I occupied was a motto that a friend left at our house; on that motto card was a mountain, stony, without grass, nothing inviting; on the top of that hill was a tree, wind swept; from one side every branch had been broken off, on the other a few straggling branches remained; not at all what you would call a beautiful picture; and on one side of the motto card was written: "Endure, when there is every external reason not to endure," and below—"He endured, seeing Him who is invisible." This morning I believe the Holy Spirit would have us see Christ giving to us the power to endure when there is every external reason not to endure; that he would have us see him who is invisible, and how he, when he enters into our lives, becoming our very life, supplies that need. Although we cannot see him, he is here; his broken heart is longing eagerly to unite itself with our broken heart, that together we may go forth to carry out the commands that he has for us his people in this generation.

So our prayer this morning is that we may be alone, every one of us, just as Christ was alone, just as in every crisis of our lives we have to be absolutely alone; our fathers, our mothers, cannot help us; they may make suggestions and give counsel and sympathy, but we have to meet the situation alone. Just three weeks ago to-day I was at the bedside of a very loved nephew only eighteen years of age. Standing there was his father, a strong man in the prime of life, a physician, who had used every possible resource of medical science to save his son, a man who loves the Lord Jesus, yet who has not yielded his life to his supremacy absolutely, but who for the love of his boy wrote a dear friend of mine in India that he might pray for the healing of this boy; there we stood, physically strong, all around him; yet he went out alone. Praise God, he had faced the other question, and had given his life to the Lord Jesus, so although there was not human companionship he went out to a glorious Life. Through these days in Princeton we shall get help from each other, but

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after all the great crises must be faced alone. In India one day Mr. Haslam, a Canadian missionary, was going along the road and he met an old woman going to the worshiping place; she was very old and grey, with furrowed face. With a great longing in her heart she went on her journey, throwing herself in the dust, lifting herself, throwing herself again, and thus on and on. Mr. Haslam saw her elbows bleeding, her knees bleeding; she had come miles in that way. He said, "Mother, why are you doing this?" Here is her reply: "I want to see Him."

Now we this morning want to see Him, the Invisible One; one day he is going to appear, to be manifested so that we can see him with the physical eyes. A young lady said to me the other day, "I want to do one thing to-night. I want to know how I can best recognize the presence of God; he seems so far away, and I want to know how I can really see him." I believe every one of us has that longing, and he is eager to satisfy our hunger; we shall see him and he will be right here among us,—the veil taken away, that is all. This morning he is here just as really as he will be when the veil is lifted and we see him with our eyes.

It is all gathered up in that dear old Psalm, the twenty-third. "Jehovah is my shepherd, I shall not want." We might use the word Jesus there, it would be just as true. "Jesus is my shepherd"—that contains all the thought. Read the tenth chapter of John and see what Jesus himself said about his being the shepherd. All that the shepherd is to the sheep he is to us; he becomes our life when we let him. Someone has illustrated the Hindu religion by comparing it to a monkey with a baby monkey; as the mother monkey jumps from tree to tree she seems to have absolutely no concern for the baby monkey, and the baby just hangs on as though everything depended, as indeed it does, upon its hanging on,—just as that old Hindu woman was hanging on trying in some way to find out God, thinking it was something *she* must do, not knowing that God was waiting to manifest himself to her if she would turn to him. The Mohammedan religion has been illustrated in another way,—by the mother cat and the kitten; the mother takes up the kitten and carries it where she pleases and it has nothing to do with it. And so I have had many Mohammedan women say to me, "If God wills." How is our Christ revealed to us? You

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remember he says, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." A hen does not run out after this one and that one; she clucks and they run to her; they must co-operate. Christianity is the only religion in which supremacy is given to the individual co-operation. God compares himself with the eagle that stirs up the nest; but does he forsake his children? Not at all; he is right under them, and when they become weary they rest on the wings of the mother eagle. As the shepherd, he is ready to feed, restore, strengthen, convert; but we must do our part. He speaks; you and I may reject. He has given his all to us, to you and to me, each one; you alone are the person to whom he speaks.

"He maketh me to lie down in green pastures." He feedeth us. Christ is the bread of life. How can we feed on him? Food is on the table, but if you just sit there and do not take it, the food will do you no good; you not only have to come to the table, but you have to take the food that is prepared. Your mind feeds on intellectual food when it comes in contact with the book. That is the way to feed on Christ; he has given us the faculty of faith. May I illustrate it this way. Some three years ago my mother went from us. I was looking at the seventy-second Psalm where it speaks of the rain coming on the mown meadow,—not meaning the grass, but *the stubble*, after the grass has been cut and taken away. It is hard and dry, as you find if you try to walk on it in your bare feet. That is how I felt,—as if every part of my being had been cut off and was just dry stubble. Then I asked the Lord just to come like the rain on that dry meadow, "You have promised to do that, and you will." He did.

And he leads us beside the still waters; "waters of quietness"; or as in the margin, "waters of rest." We may be in the midst of great turmoil; but when he is with us there is quiet and peace. And the third thing he does is to restore our soul. Turning again to the seventy-second Psalm, how many of us know what it is to feel like dry sticks; but he will restore the new growth as we turn to him and just give him a chance. You know how Christ said, "Come unto me . . . and I will give you rest." He will restore and strengthen. Then we are to have guidance. I do not suppose there is a person in this room who has not something ahead that he would like to know what to do about. We have to

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co-operate and attend and listen, in our search for guidance. Give him a chance, and he will lead and guide you. We are told that Christ emptied himself and became as one of us; that is the decision he made—the word is “judgment,” but it really means decision, crisis; the thing you will do when the crisis comes will be right if with Christ you can say, “I do not do my own will, but the will of God.”

Then again, in Hebrews 10: 5-7, sacrifice is not what God wants, but, as One has said, “a body didst thou prepare for me.” The fortieth Psalm, from which that is taken, has it: “Mine ears hast thou pierced.” That takes us back to Exodus 21: 5, 6, where the Hebrew servant after seven years’ servitude could go out free, but he comes to his master and says, “I love you, and I will not go free but will stay with you.” And the master takes him to the door-post and pierces his ear; he is marked and stays forever with his master. That is the way Christ gave himself to God; and that is the way we have to offer ourselves. But we are afraid. It says, “Bind the sacrifice with cords, even unto the horns of the altar.” We have sacrificed our lives, laid them on the altar, but we are afraid that when the fire comes there may be a pulling away for some reason, so we want to be bound there. Some one has suggested that these cords are cords of love; they cannot be broken; they cannot be burned. Ask him to do it; I asked him; and he did it.

And “loving kindness shall follow me.” As we think of that great love of God our hearts are just opened up; we have to have increased capacity, don’t we? And he will guide us into righteousness; yea, he will become our righteousness. The Holy Spirit will make you holy. None of us can call Christ Lord except the Holy Spirit leads us; let us give him a full place in our lives that he may have absolute possession. A young student came to me one night and said, “There are lots of things I can give up, but there is one thing in my life I cannot give up.” As we talked it over I said to him, “There is only one way in which you can get victory over that sin, and that is by the Holy Spirit.”

“How can I have the Holy Spirit?” he asked.

“There is only one way that I know; that is to yield everything to the Lord Jesus, and he will give you himself. He will give you the Holy Spirit. He has promised.” “How may I know I have the Holy Spirit? You know,” he con-

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tinued, "I am not half bad. Of course I smoke a bit and play cards, and a few things like that, but I am not half bad, and I am happy after all."

He had said there was a decision that had to be made by him. "I do not want to do the will of God," he explained. "That has nothing to do with this question; what I want to know is the reasonable thing to do."

Then he told me that he never kept a revolver in his room because there were times when he was so depressed he would be afraid to have one; yet he was one of the keen intellectual men in the college. I said, "There is only one way, yield yourself, and God will give you the evidence." "What evidence?"

He had told me of this unrest and anxiety. I said, "There will be peace; the fruit of the Spirit is love, joy, *peace*."

"Sometimes I have peace," he objected.

"There will be joy; you will wake up singing."

"Well," he said, "sometimes I do wake up singing, or whistling."

"Suppose there was faith and joy and peace,—all three." "That would settle it," he answered.

We had a prayer. In a few minutes he got up to go, and he wrote down what he was going to ask for, and what he wanted as evidence. Then he spent an hour praying for these things. And the boy next morning told me he had had four hours' sleep, and he jumped out of bed into the middle of the floor almost before he knew it singing, and happy, and in confident peace and trust. That life has now become a real power. He has gone back in many ways, many times, but he knows the truth, and has the results in his life. That young man wanted what? Righteousness. He had said, "Sometimes you talk of the Holy Spirit just as a person." "He is a person," I said; "he is right here; he is the one who is going to give you the victory." He did. And he will.

And he will be with us and comfort us when we walk through the valley of deep darkness; I think at this time that very very many people are passing through deep waters; but those who love the Lord are given peace and joy in the midst of tribulation. He supplies every need of your life. We walk in the valley of darkness, and even our dearest and nearest friend cannot understand; but he comforts. He takes your broken heart and gives to you a garment of praise, and

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fills you with the knowledge of his presence so that even in tribulation you will have great joy.

I belong to a group of fifteen dear friends here in America who have a round robin. I was amazed as I thought recently of these fifteen dear friends, all married women, and of how they endure as seeing him who is invisible. Only three of them have the joy of living now with their husbands. One is here at Princeton with her husband for a few days; but much of the time she is alone. Some of you recognize the strength and power of that life even from her face. Another one has a cancer, and that is why she is in America. Eight years ago the doctors gave her up, said she could not live three months; yet she still remains. Another, out in a Western college, is in America because her nerves broke; she was in India and could not live there any longer. And then I thought of the others: to one a message came suddenly in the hills in India. Her husband had left her three weeks before; he was alone in a distant mission station with their boy, some ten or twelve years old; he was apparently well at noon, but soon after was gripped with the awful agony of cholera; a telegram was sent for the doctor; but knowing he could not live until the morning, he called his little son to his side, and asked him to come back after ten years and take his father's place. Before morning he was gone; and she is left with her little children, living in friendship with the Lord Jesus, rivers of living water flowing from her life. Time fails me to tell of the others; one a doctor, another a mother with four boys whose husband has lately left for the mission field to be gone eight years; another went to Cashmere, and within twenty-four hours cholera took her husband; others of the group are living here and their husbands over there in the mission field. But Jesus is with them all; they need His comfort, and they have it. He will cause us to abide forever with him.

Now here are we, with our needs. Here is Christ. Your broken heart is united with his. His garment of praise is upon you. Let us go on co-operating with him, walking with him in joy and gladness in the path in which he will lead us.

WHAT THE YIELDED LIFE BRINGS

JOHN ALVIN ORR, D. D.

*Monday Evening*¹

I AM glad that we have seen in these testimonies to-night what is possible for us through yielding to Jesus Christ. I am going to speak a little of my personal experience of what a life yielded to Christ means. Years ago Dr. Selwyn, of London, was in Winona, and one Sunday afternoon he asked some of us boys to come with him under the trees and talk over our lives with God. I found myself face to face with the thing that is perhaps making some of us here a little uncomfortable, and, it may be, slightly resentful. I know how true it is that when we come for the first time in our lives face to face with the demand that Christ makes on us, how we shrink, and feel, This is too extreme for me; impossible for me. Yet those of us who are lovers of our Lord Jesus realize that our lives ought to have fruit that they are not bearing; our Sunday-school class has got away from us; our influence in our church is not what it should be; we have slipped down into a life that is just about fifty-fifty, as the boys say; and we are uncomfortable about it and wonder what is the matter; that is our object here at Princeton Conference, to learn where the trouble is. I was so rejoiced to-night to hear Miss Ure's clear strong testimony, for I know how she resented it all at first. I know just what the attitude is, because that afternoon when Dr. Selwyn held it before me I said, "No sir" to myself, and did not make any move. I was just at college, and had the medical profession before me. I knew my father's wish for me was the ministry; but I did not want to be a minister, even if I did go as a missionary. I went home to spend a very uncomfortable night.

On the next Sunday afternoon, when about the same number of us were together there, I recognized where the leakage and the feebleness in my life was, and I yielded to Christ in

¹ At the Monday evening platform meeting two former Conference delegates, Miss Frances Ure and Mr. John Nelson, gave a personal testimony to the recent transforming power of Christ in their lives, and the meeting was closed with this informal message of personal testimony from Dr. Orr, the Director of the Conference meetings.

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sincerity, without any great emotion, but with a thorough resolve and realization that it would mean *crucifixion*. And I hope we will get that note of crucifixion into the conference early, for I tell you a real surrender to Christ does mean that. Paul had to say, "I am crucified with Christ," before he could say, "Christ lives in me." I am fond of saying that surrender is a crisis that develops into a process. The first surrender is by no means the last one. It included everything so far as I could then see. I know there are many things in my life yet that are contrary to Christ and over which I expect him to exert his power. We can represent the Christian life in a circle. When I look up in faith to Christ as my Saviour, the Spirit of God gives me regeneration and plants the life of Christ within the centre of the circle; then as it grows by prayer and faith it reaches out and touches,—say sinful amusements, or violent temper, you know what it is in your own case,—and there is spiritual arrested growth. That is the reason Paul says some of you are little babes; you are quarreling among yourselves; you are not able to take strong spiritual food. There has to come into our lives willingness to keep on yielding.

There is another thing I found out,—I have known it in the case of other people too. At first I trusted in my surrender rather than in Christ. I said, "Now that I have surrendered, everything is done and everything will be all right." But we must realize that surrender is only negative; it is just opening the door; the thing that counts is the life of appropriation; we open the door and Christ comes in, and is our very life. Christ becomes our will power, our conviction, our thinking, our life, in a literal, real sense.

Then there is fruit. The past winter it was my privilege to visit a number of our colleges, and when I was in a college in the western part of the state speaking to students twice a day, and meeting them in conference, there came in a young woman whom I knew very well from one of the suburbs of Pittsburgh as an outstanding girl, clear of intellect, one of the leaders of the college. She said, "I understand what you are talking about here, but I am here to tell you I cannot do that. I cannot yield my life to Christ."

"Why can't you?"

"I am afraid that if I did this spirit of pride that I have

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would be taken away, and I would have to be down on the level with the rest of the girls. And I am better than most of the girls in college."

She said it frankly, as some perhaps would not though they felt it. We talked a while, and she repeated, "No, I will not yield my life." Two days later she came back. "I have been miserable. I am ready to-night to yield if I can just find the way."

"It is not hard to find the way; Christ will show you. Are you willing to kneel here and say: 'Now, Christ, take out of my life everything that is contrary to thy will, pride, evil imagination, temper, selfishness, whatever it is, take it, Lord Jesus; I yield all to thee; then fill me with thy life and live in me and through me.'"

"Yes," she said, "I am."

It seemed a very thorough thing. Then we rose from our knees and she looked at me and said: "Now, there is one thing I am not going to do, I am not going to tell the girls about it."

"Well, Mary," I said, "let us get right back on our knees, for you have not yet yielded all."

Back we got. Next morning she rose in chapel, and God sent a great tide of blessing through her testimony, for the girls all knew what Mary had thought of herself, and Mary was strong in every way and a leader among them; through her testimony many came into the life yielded to Christ. At Easter she called on me and said, "It has been just the break of day; there has been peace and gladness and fruit, and I want to be a branch, to be useful. Is there anything I can do that you know of?" I said, "Up on W. Avenue among the poor foreigners there is a little settlement house; would you like to go and sit with those foreign girls at night and teach them to sew and be clean and be Christians?" She said, "Certainly I would." And she is spending her evenings there just attracting those girls to Christ through her yielded life.

I will venture to say that there is not one here of those not yielded to Christ in this thorough way who is really satisfied with what he or she is attaining, or with what Christ is doing through the life. We realize that he has something

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better than we have yet attained; and are you not clearly convinced that his life can flow through you only as you absolutely yield to him? I am so glad to know that there have been victories achieved here already, and in this little informal meeting I trust there are some who will say, "Master, the struggle is over. I am willing to trust. I do not see all the way, but as far as I can see I yield all to thee; be thou my life." It will not take the joy out of your life. It will take some things away from you, but it will give you something far better; it will give you real fruit in Christ.

THE CHALLENGE OF LOVE

HOWARD AGNEW JOHNSTON, D. D.

Tuesday Evening

"He that hath the Bride is the Bridegroom" (John 3: 29).

VARIOUS figures are given in the Gospels to suggest the relationship of Christ to his Church; the vine and the branches; the shepherd and the sheep, the teacher and his disciples, the friend and his friends; but this is the supreme illustration; no man would ever have thought of this one of the bride and the bridegroom. You remember in Revelation 21: 9 the beloved disciple in telling us of his marvelous vision notes that one of the seven angels came to him and said "Come hither, I will show thee the bride, the Lamb's wife." And he carried him away to a great and high mountain, and showed him "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." That is waiting for the church, the Bride. The day has not yet come; it is the great day of Jesus Christ. It will come, but the Bride is not yet ready for that day. He is ready, is waiting. Paul in his letter to the Ephesians tells us Christ loves the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." That is Christ's thought for his bride one day. It is a day yet in the future because the bride is not yet ready.

The fact is the Church is *not* the bride of Christ; it is a mistake to say that; the Church is the fiancée of Christ. The marriage supper has not taken place yet. Paul takes exactly that figure in his second letter to the Corinthians; he had been holding before them the great, high, beautiful standard of life for the followers of Christ, and these Corinthians had been a little hard and cynical and not very responsive. They said, "You are too strict; you ask too much; in fact," they said, "you are a little daft on religion." And Paul said, "Well, we will not discuss that, we will grant it for the moment; but oh, do you not see that I am jealous over you

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with a godly jealousy, for I have espoused you to one husband that you might be chaste and ready for Jesus Christ. That is the reason I am so jealous for you, that you might be ready for him."

Some years ago when I was a pastor in Chicago a co-pastor at that time was Dr. Hillis, and one Monday morning the papers printed a sermon of his in which he told this story, which he said he knew to be true in every detail: A young man out of one of Chicago's homes of culture and wealth who had gone to college, had every opportunity for the enrichment and cultivation of his whole nature, had become exceedingly interested in Y. M. C. A. work and had given himself to Jesus Christ. When he finished his college course and came back and entered upon the practice of law, he also entered upon a great and beautiful rescue mission work, giving all the time he might take from his professional task to that work. In the course of work he found a young girl in that city, who had been inveigled there by one who purported to be a friend, who had promised to marry her, and had betrayed her. And she had gone off into the life of shame. This young man had been enabled of God to win her to Jesus Christ. He had seen with the vision of Jesus the possibilities of beautiful womanhood, a new creature, in her, and he sent her to a school in another city, where no one knew anything of her past, and there she began to unfold a wonderfully strong and beautiful character of cultured Christian womanhood. He wrote to her, encouraging her, helping her, seeing her now and then, and bye and bye as she was about to finish her course in that school he wrote a letter telling her he loved her, and wanted her to be his wife. "Oh no," she said, "that can never be; the disgrace, the shame of those other days could never be forgotten by your aristocratic friends and family." Of course she loved him with a wonderful love; he had, under God, been her redeemer. But she said that could never be. He wrote again; love can only be satisfied with the response of love, nothing else could satisfy his heart; he told her it must be, that nothing else would satisfy him, that he was ready to bind up his life with hers in Christ Jesus for the future years; and so she yielded and became his promised bride, his fiancée.

Now can you imagine anything that anyone could have suggested to that girl during the days that she was the

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promised bride of that young man, that would make her more worthy of him, that would make her better ready for the marriage day that was coming, could anyone have suggested anything that was possible that she would have hesitated to attempt, to make her more fit and ready for the bridegroom? You cannot imagine that, can you? But that is the figure Jesus Christ uses to signify his relation to his church. More than that; you remember in one of those messages to the churches in Asia, he was so ready, so eager to say anything that had any suggestion of praise in it, so ready and glad to touch anything about her that might be occasion for encouraging their progress, but after he had said all that he had to say this,—“I have somewhat against thee, because thou hast left thy first love.” That is the story all through of Israel: “I have married thee”; and the idolatry and falling away was the infidelity of those whom he had loved, whom he was ready to love again. You remember the story of Hosea; yes, that is the picture of Jesus Christ and his great redeeming love for his Church. And I am certain that as he walked here and there and talked with those disciples day by day and kept revealing the divine capacity of his love for them, the thing that they said in their souls with a marvelous wonder was this, “Oh, how he loves us.” Especially after Calvary, after the broken tomb, when he opened the scripture to them, showed them how he must needs have suffered, then as never before, in those remaining forty days that he was still with them they must have said, “Oh, how he loves us.”

Now will you keep that in mind as we go on and study the conversation between Christ and Peter recorded in the last chapter of John. Remember that it was this great unspeakable love of Christ, his hungering heart that was longing for a love that he never got here on earth; he deserved it, he had a right to it, but he never got it. How much he wanted it! That love, looking down into Peter's soul, that love holding Peter there in its fascination, was the love out of which, with the memory of his cross and the demonstration of his limitless realities and powers, with a pleading that you and I could never put into human tones, said, “Simon” (he had to be honest with him, though it hurt; he did not call him Peter now, but Simon, the human, vacillating Peter),—he asked him that question which is so familiar, “lovest thou me more than these?” One of the greatest pities is that we have

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nothing in the English language capable of expressing the character of the Greek words used in this conversation. This marvelous Greek language that has never been equalled before or since God had ready in the fulness of time for the expression of the fulness of his truth and love. In this first question Jesus used a Greek verb of unusual character; it was not a familiar verb in classic Greek, it is a distinctive New Testament word, *agapao*, which is translated "love." You get an idea of its content when you remember that the noun used for love in the 13th chapter of First Corinthians is a form of the same word; so you must carry the power and significance of that noun into this verb, take all the significance of the love that is described in that chapter and pour it into this verb. It means the highest, holiest love that it would be possible for a soul to know.

In the second half of that question Jesus asks a remarkable thing of Peter. "Simon, son of John, lovest thou me more than these?" That does not mean, "Do you love me more than you love these others"; it is a collective genitive in the Greek, "lovest thou me more than these others love me?" There is the ordinary interpretation, the suggestion that Christ asked Peter the same question three times, and Peter with a good deal of confidence answered three times that he loved him; that is a great mistake, Christ asked a different question each time, and Peter's answer was anything but a confident answer. The significance of the first question was, "Simon, son of John, lovest thou me more than these others love me?" Peter had boasted that he did; he had said not many days ago that though everyone else should forsake Christ and flee, he would not. "Peter, do you love me with the highest, holiest love it is possible for anyone to give; do you love me better than anyone else in the world loves me?" That is what *he* asks you and me to-night. Is that too high a thing for Christ to ask of you and me? But listen; do you think it would be marvelous and extraordinary if the bridegroom should say to his bride, "Do you love me better than anyone else loves me?" Is that so wonderful? There is one thing that I should rather have said of me than anything else in all this world,—to have men say who know me best, "I really believe that man loves Christ better than anyone else I know." Do you know, that is what Christ would have you want him to say of you; just that is the thing he

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puts in that first question. He wants that *agapao* quality of love; he has never had it yet, but how much he wants it. If it could be said of you, the people who love Christ, that you love him better than anyone else in the world loves him, what would sweep over this world in a generation? Why, the power of that love.

But it was not there then; and would we dare to say it is here now? Peter in his reply did not dare to intimate it. He did not use the same verb that Christ used, this high verb; he used the ordinary Greek word for love,—*phileo*. Peter's reply meant, "Oh Master, I can say *phileo*, I dare not say *agapao*; thou knowest I do love thee some. It is not worthy of thee, this poor love of mine, the love marred by that awful denial the other day, that boasting and forsaking of thee; I dare not say *agapao*, but I do love thee, thou knowest." I think his heart was breaking; it was the best he could do; isn't that what you and I must say to-night, when he challenges us for *agapao*; we have to confess that our love for him has not been the dominating supreme thing with us; yet we love somewhat, "Thou knowest; it is a pitiful, poor unworthy love, but thou knowest I do love thee some." And Christ said, "I want it, Peter; I want all you can give me; it is not enough, it is not the kind of love I desire, still I want that, and now, Peter, I ask you to go and prove it—go, feed my lambs. They are hungry, my little ones for whom I have died; they are waiting for you, Peter, to give them the bread of life; go, prove that you love me now *phileo*; prove what love you do profess; do not let it be just something of the lips, go and live it; prove to the world that you do love me a little."

In the second question you note that Christ left off the second part of the first question, but he clung to his high verb for love. The significance of the second question is, "Peter, I will not ask you to say you love me better than anyone else in the world loves me, but, oh, Peter I must have *agapao*; *phileo* will never conquer, never win souls to me, we must have *agapao* for that."

Down at the dock in the city of Bombay in India one day a woman stood, her eyes blinded with tears as she saw a ship slip down over the edge of the sea. She had come to that country with her husband some years before, and they had been trying to do what nearly all the missionaries I found in

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Asia were doing, trying to carry the load of two or three; and one day that husband dropped under that double burden, and she was left alone to hold the little rush-light in that great darkness. Those people had gathered about her and said, "Don't leave us, stay and continue to tell us and our children about Christ." She had two little children, one three, the other eight. What did she do? She wrote home to her mother and asked her if she would take those children; she knew she could trust her children with her mother; so one day when some other missionaries were going back on furlough she sent the children home with them. The older one had been told that the mother was not going with them, but the younger had not. They were taken on the tender to the ship, and then the farewells were said and the mother went down into the tender and was brought back. As she was leaving the younger child realized for the first time that the mother was not coming, and a great scream of anguish pierced the mother's heart as she went back to the dock and watched that ship disappear; and she sank on her knees and said, "O Christ, I do this because of my love for thee and for these dear people for whom thou hast died."

That is the love Jesus Christ asks us for; that is what he has the right to expect from us, has he not? We remember his great redeeming love and our unworthiness and unfaithfulness, his love that loves us up into marvelous new life. And Peter with his heart breaking could not say it; he could only reply again the second time with his *phileo*; he had proved all too well in recent days that that was not the love that dominated his life; he could not say *agapao*, but still he did plead *phileo*, and he knew that Christ knew there was something of sincerity in that love, although it was not the love to win the world.

Now the point of the conversation comes in the third question. In the third question Christ came down to Peter's verb and used the word *phileo*; he said, "Peter, do you love me *phileo*? In the realm where you claim to love me, of the common loves of life, do you really love me as much as you do the dear ones in your family?" A few years ago I stood in the home of one of the families identified with the church to which I ministered in New York City, beside a mother whose son, a young man of about twenty-three, hovered between two worlds, and that mother said to me, "Oh, I have felt in the

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last day or so that if God should take my boy it would be because I have adored my boy more than I have been worshipping my God." Not long before that another woman had said to me, "Why, certainly I love my husband better than I love Jesus Christ." Do you doubt that many men and women whose names are on church rolls, if they told the truth, would say the same thing? Jesus knew the human heart when he said, "Do you really love me *phileo*? I challenge you even there; do you love me as much as you love your loved ones in your home, as much as you love these things you are striving so to get, while souls are dying? I challenge you there, Peter." And that is what grieved Peter; not that he asked the same question three times; there may have been a suggestion of that three-fold denial as well, but that was quite incidental if it was there; the thing that broke Peter's heart was that in the third question Jesus had said *phileo*. I think that Peter, down in his heart, remembered that a few days before he had told the Lord that though everyone else should fail him he would not, and his confidence had proved like the frost on the window-pane when the first warm rays of the sun strike it. Peter knew that Christ knew his inmost soul as he did not; he realized that he was a very weak and fragile thing; I believe the thought that sank into Peter's soul when Jesus challenged him in the love that he really did feel and professed, was something like this: "Could it be that I might some time deny him again?"

Christ challenges you and me there. A little while ago we were saying to ourselves, "Yes, we can say *phileo*." Now analyze your love. How much do you really love him in comparison with the love you have for your family; what is the measure of your love for Jesus? What do you love the most? I will tell you the answer; the answer is in the way you have lived in the last two months. It is a pretty poor, pitiful thing, isn't it? But Christ is so hungry for all the love he can get, realizing that the beginning of it even in *phileo* is a stepping-stone to *agapao*, that in his third question he said, "I want it Peter, all you can give; it is not enough, but I want it; but I do insist that you live it." First it was "feed my lambs;" second, in the Greek it is "feed my dear little sheep," and the third time "feed my sheep." That is what he says to you and me. Love's challenge is that we should realize that there is not anything more important than

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the question how much we love him. And in the light of his challenge, in the light of the great, eager, infinite yearning, we shall love him enough to make it count in some way to salvation and victory. Could he ask anything less than that of us? Would you be satisfied with a friend to whom you could not at least give that much love?

That is the first thing that to love Jesus Christ means, a great reality that so loves the thing that he loves that it inevitably comes to live the life that he lived. It is not really love unless it is that, unless your love has a vitality that makes it possible for him to count on you. Is that too much to ask? We emphasize the fact that we can trust Christ, that we can count on him, but the kind of love Christ wants, and ought to have from us, is the kind that would enable us in all humility and yet in all consciousness of his eagerness, to say, "O Christ, you can count on me." God once said he could trust a certain man; he said it of Abraham. If he ever said it of one man, then he is eager to make it possible for him to say it of another, and another. God is so eager to have us give him a chance to love us into the place where Abraham's faith placed him, so that he could say of you and of me, "I know that I can trust him."

I was once on Grant Boulevard in Chicago with two men, one of whom was passing through a great crisis of his life, something far harder to bear than death and its bereavement, and the other man with his hand on his shoulder was saying, "Old fellow, you are going through the fire, but I want you to know you can count on me all the way." As I stood there and heard him say that it thrilled me. And it was not a presumptuous thing for him to say to his friend; he knew that the fidelity of his soul was such that he would have died for that friend. There is a love that has died for Jesus Christ. Some of us heard Dr. McNaughton when he came out of Smyrna a few weeks ago and told us about the Armenians that have given their lives for Christ this past winter. Now He wants us to be ready not simply to die for him,—that is rather of the easiest,—but wants us to have the kind of love that will live for him, and will give him his chance to live in us unto the point where he can count on us and we shall not fail.

We are to-night in the twentieth century since that conversation of Christ with Peter; yet millions have never yet

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heard of that love; and he comes to us to-night as surely as he did to Peter that morning and he challenges us touching our love for him, and asks that we prove it, that we, as his witnesses and his friends, shall not fail him. It means what we call personal work, not simply here at home, but as surely and even more imperatively yonder where there are so many who have never yet had a chance. It may be that some of you who really love him a little, have some longing to love him more, to love him better, realize the application of that to you to-night upon the statement of it. It is self-evident that to learn to climb above *phileo* into *agapao* is to give Him your life in the fulness of joyous allegiance that shall make it usable in his hand,—to use you just as he may wish, anywhere and in any way. And the deepest joy the soul can ever know is the joy that comes from the allegiance of that love.

Now there is one other thing I would say; that is, that this love involves the love of his appearing. You know what a striking thing it is as the apostle speaks about the riches of his atonement, and of those who love his appearing,—*who love his appearing* (2 Timothy 4: 8). It seems so strange that some people have not got that, when it is so clearly put in his word. At our last communion service I was talking about the challenge of Caiaphas to Christ that day—"Art thou the Christ, the son of the Blessed?" And Jesus said, "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." In that moment when Israel had rejected the King, he then and there emphasized to this judge Caiaphas, "You are the judge now, but one of these days I am coming back in glory to judge the earth,"—signaling it as the great supreme thought. And then, how Paul and the rest of them loved his appearing! You can see how that would work in the life of every day in which the love of Christ is the dominating thing, this love of his appearing; how it means just being ready any day. It is so important, because it affects all our thinking, all our living, in such a practical way. It quickens in us the desire so to live every day and so to love him that he can come among us; to be true to him, and serve him any way or anywhere that he will.

I said a moment ago that he is here, just as really as that morning he was there. If he were to walk down this aisle

The Challenge of Love

now, in the flesh, and stand here and lift up his pierced hands and look down into our souls with those eyes through which that marvelous divine love burns with such pleading that we might give him this high and holy love gladly, eagerly, for it would not be worth much if not so given; if he were to do that, what would you do in response now? What would you tell him? Well, I say he is here now; will you bow your head now and tell him just the thing that you would tell him if you could see him in the flesh? Tell him what you know he would love to hear. If we do that, do it with the eager longing that filled Peter's soul to climb more and more towards *agapao*, to-night will be the beginning of a higher, holier, purer love, that he will be able to take and develop to a fruitfulness of service in which we shall glorify him and have something to do with helping to realize the thing that Paul was so jealous for with that godly jealousy, that we shall be better ready for the bridegroom in that day of the marriage supper. Shall we bow our heads and tell him how much we love him, how much we want to love him, how far we are ready to go with him to prove it in feeding his little ones, his sheep? If there is anything in us that should go out let us make a clean breast of it as Peter did, "Lord, thou knowest all." Then he will cleanse us, and anoint us. He is loving us—oh, how he loves us—and is awaiting so eagerly for the outreaching of our souls to realize before him and towards him and in him the high and holy love that he asks. Let us pray one for the other that there shall be no reservation in our yielding to him.

THE ATMOSPHERE OF SPIRITUAL POWER

HOWARD AGNEW JOHNSTON, D. D.

Friday Evening

SOME years ago Mr. Henry Varley, a well-known evangelist from England, who was at one time associated with D. L. Moody, was speaking at a meeting of ministers, and told this incident that occurred in the city of Dublin during Moody's second visit to Ireland. He said they were having an all-night prayer-meeting, and just at day-break he and Moody went into Phoenix park and were sitting on a bench, when Moody turned to him with a sort of sob in his voice and said, "Varley, did it ever occur to you that God is eagerly looking for the man to whom he dare entrust more power than he now dares to trust to any living man?"

Did it ever occur to you that God is now eagerly looking for the man or woman in Princeton to whom he will dare trust more power than he now dares to any living man or woman? You know that wonderful verse in second Chronicles 16: 9: "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Mr. Varley said that as Moody uttered the word the thought came to him, "I believe God has entrusted you with more power than he has dared to trust to any other person," but he said the sob in Moody's tone meant that Moody realized that God had reached his limit with him and did not dare trust him with any more power. I cannot tell you how those words cut down into my heart, and must have cut down into the heart of every one of the hundred and fifty ministers in that gathering, and I asked myself the question, "Why is it that the ministers of Christ have so little power? Why is it that the elders, the deacons, the officers of the Christian Church are so shorn of power, and know it? Why is it that the rank and file, the great multitude who have taken the name of Christ, and whose names are on church rolls are so bereft of power, and are so conscious of that fact?" The question kept pushing itself in on my heart and conscience—I could not escape it, and did not want to. I lived with that

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question as I never had before, and I began to try to find the answer to it in God's word.

There are, I believe, six or seven very clear answers to it in that Word; one of them I brought to you the other night, and I want you to consider another one to-night. I would have you approach it from two or three points of view. First, from the point of view of the account in the Gospels of the feeding of the multitude by our Lord.

It is a very interesting and important fact that the story of the feeding of the five thousand,—that is, we say five thousand, but you remember the record says five thousand men besides the women and children, so it was a far larger multitude than five thousand,—the account of that is given in all four Gospels; and do you know there is scarcely any incident in the life of our Lord previous to the tragic week that is recorded in all four Gospels; so we must recognize that as making this incident one of unusual importance to the student of the Gospel, and I am going to gather out of the four Gospels the story and put the parts together.

You remember the statement that Jesus looked up and saw the multitude in a desert place without bread, and the night coming down. That is the picture of every great city on the Globe to-night, and of many a smaller city; thousands of men and women and children in spiritual desert places without the bread of life, and the night coming down upon their souls. And we are told that Jesus had compassion on them as he looked upon them, for they were as sheep having no shepherd. That word compassion is a deep word; *paschor* means to suffer; it is something more than just sympathy; it is the Greek equivalent of that Latin word the *paschal* lamb, it carries the deep significance of that word.

We are told that he asked the disciples, "What shall we do in order that these people shall have bread?"—and note that it says, "he himself knew what he would do." There is a line of light right there, a very important one. He asked them to see what they would say. What does that mean? It must mean this; we are told he had been doing his wonderful works that day; Jesus was so eager to have these disciples turn to him and say, "Lord, this is beyond us, but it is not beyond you, you are quite equal to this though it is impossible for us."

That is the significance of it. And what do you suppose

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they said? They said, "Lord it can't be done, there isn't enough money."

Think of that. Did you ever know of a committee of ways and means coming together and saying, "Now these are the only visible resources, just this much money and this many people; it can't be done?"

In Matthew 18: 19 we read that Jesus said to his disciples, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven." I want to give you an exceedingly important fact; the Greek word translated "agree" is the word *symphonas*, and the twentieth verse explains the nineteenth, for Christ goes on and says, "where two or three are gathered together in my name, there am I in the midst of them," that is, he is the key-note in the orchestra; and it does not mean that two people come together and agree between themselves to ask something; that would not meet the condition; no, it means two lives symphonizing with Christ all the way down to bed-rock; "if any two of you will symphonize in me then you can ask what ye will and I will do it."

He is always there, and when it is a committee of four there are always five members; he is always there; and when the committee is seven there are always eight present. And yet there have been committees that have forgotten the fifth or the eighth member. That is just the way the disciples were that day; they looked right into the face of Christ and they said, "It can't be done; there isn't money enough."

Don't you suppose it hurt him?

Then they made a suggestion; they were going to solve the problem; they said, "Send them away and let them get something to eat for themselves." Did you ever have a feeling like that in the face of a difficult task for the Lord—if I could only get rid of it?

Then Jesus said this wonderful thing, "They need not depart; give ye them to eat." That is what he says to us to-night. The multitude thronging out of doors, people in our parishes, in our churches, people within our reach, those to whom he had reference when he said to Peter that night, "Go feed my lambs and my sheep." They need not depart; give ye them to eat. And those disciples looked at him as much as to say, "Well, Lord, you have been doing and saying wonderful things, but you are certainly not quite reasonable

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now. We have not anything with which to feed them, and yet you tell us to feed this multitude." And Jesus said, "Go and find out what you have;" and I am perfectly certain that he sent them to discover not how much they had, but how little they had. They canvassed their resources, and reported one little lad's lunch; they did not make the loaves as large, and they do not now, as you make them,—just a handful. Then Jesus said, "Bring them to me."

Now, in all the homilies on this subject that I have heard stress has been laid on the importance of bringing everything and laying it in the hands of Jesus, and that will solve the problem; and that is tremendously important, but we shall pass that to-night. We are told that when Jesus did that he lifted his eyes to heaven and prayed, and in that moment he taught them the great lesson of that hour, and it is this,—*"You had quite forgotten God."*

That is what the committee does when it says, "This is all we can do; we have so much money and so many men, and that is the end of our resources." Jesus said, "There is a God in heaven who made the bread, and who can make it now; a God who is available now, as available as he has ever been, you have been talking as though there were only men to do the thing to be done, and of course they could not do it; but there is God."

In fifteen minutes these men who said they could not do it, who had nothing to do it with, were doing it; they were feeding that multitude; yet they were so conscious of the fact that they were not doing it,—God was doing it.

Before we leave that approach to my subject let us think of this in passing. Imagine that all that great multitude had been fed except one little group of fifty, and the disciples had come back, not with empty baskets, but bringing the baskets filled with what remained and put them down at the Master's feet, and looked into his face complacently as if the time had come to accept his blessing; what would he have said? Why, he would have said, "There is a group over there that has not yet been fed; go and feed them, then think of the task as finished." To-night there are those who have been feeding some and who have brought the baskets back not empty, and have put them down at the Master's feet; and there in India, China, Japan, and all the rest of the shadowed sections of the world, are those who have not

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yet been fed. The Master is saying, "The task is not finished yet; Go—Go—Go."

Now take another point of view, there at the foot of the mount of transfiguration. I want you to think particularly of the nine disciples who did not go with Christ into the glory with the chosen three.

While Christ and the three were in the glory, the father of the demon-possessed boy brought him to these nine disciples and asked them to cast out the evil spirit; and they could not. Why? They had done it a little while before. They had gone out two by two, and they came back jubilant in the statement that even the evil spirits had been subject to them. Why couldn't they do it that day? I do not want to do them an injustice, but I have an idea, in view of some things that are in the record, in view of the fact that that day James and John came and asked for the two best places when Christ should come into his glory, and the other ten when they heard about it were all angry with them because they too wanted the best,—I have an idea that the reason why the nerve had been cut and the power was gone was that these nine men were jealous of the chosen three, because they were having a more conspicuous place.

When Jesus came down with his face shining, the father brought his boy to him, and told him how he had brought him to the nine and they could not help him. And Jesus said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" and I am perfectly certain he said that to the nine disciples, not to the crowd. To the disciples he said, "I am going soon, and you must be able to do these things; what are you going to be able to do when I am gone?" Then he asked the father how long the boy had been this way, and he said, "From a child"; and then notice the word of that father: "If thou canst do anything, have compassion on us and help us." And Jesus threw that right back at him and said, "Never put it that way; it is never a question of what I can do; it is only a question of what you are able to believe. All things are possible to them that believe." "What, Lord, do you really mean that? You do not mean that for America in 1916? you do not mean that that is workable now? We have read that all our life, but we never believed it; we never really

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thought of walking out on that,—that is a thousand miles away from us.”

That is what He said. And that is what he meant. And that father caught something of its significance, and he cried, “Lord, I believe; help thou mine unbelief.” The Lord healed the boy; and note, they were all amazed at the mighty power of God. Not Jesus. That is what Jesus wanted. They realized that God was there, that God was at work, that he was revealing his power.

There were nine heavy-hearted men looking on all the time, and as soon as they could they got Jesus off to one side and said, “What is the matter with us; why couldn’t we cast him out?” That same question,—“Why don’t we have the power?” They knew they ought to have had it. Jesus put his finger on the reason. He said, “Because of your little faith.” Not because of your unbelief, as the King James version improperly translates it. Then he goes on to say, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove.”

What did that mean? He did not mean, if you have just a little bit of real faith; because they did have a little, but they did not have enough. The lesson Christ had given about the mustard seed was this, its tremendous capacity to grow from a tiny start. What Jesus meant to say to these disciples was, “Your faith is not growing; you have not as much faith to-day as you had the other day when you came back and told me how the evil spirits were subject to you. If you only had the faith, little though it be at the start, that keeps growing as the mustard seed.” Because there are degrees of faith necessary.

They tell us that a thousand miles out from the earth there is no atmosphere, and that out there the sun’s rays come down absolutely black and absolutely cold. It is the atmosphere around this globe that has the capacity to absorb and reflect and refract, that makes possible light and heat and growth. Dear friends, *faith is the atmosphere of spiritual power.*

Take a striking illustration in the eleventh chapter of John in connection with the raising of Lazarus. I am perfectly certain that the reason Christ did not go there at first was that there was not enough faith in Bethany for the raising

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of Lazarus. You remember when he reached Bethany Martha came out and said, "Lord, if thou hadst been here, my brother had not died." That was some faith, but it was not enough. Do you remember that centurion who said to the Lord one day, "Lord, it is not necessary for you to be in any particular spot; all you have to do is just to say the word, that is enough;" and Jesus marveled at his faith; he had not seen such faith in Israel. Martha did not have that much; she said, "If thou hadst been here, my brother had not died."

But notice how the presence of Christ quickened Martha's faith and how it began to grow. We have a certain amount of faith that accepts Jesus Christ as Saviour,—blessed faith. There is a faith that has something of obedience in it, readiness to serve and be used by God. There is the faith of submission, that endures without complaint. But the distinctive thing in faith that honors God most, and which most Christians lack, is a loving expectation from God. That is the saddest fact about Christian experience, the lack of a loving expectation from God as an available God to-day, as available as he ever was, as eager to do divine things to-day as he ever was. That expectation is lacking in the average Christian.

Martha, you see, began to develop this expectation, which she had not had because Christ was not there; and notice,—“and even now I know that whatsoever thou wilt ask of God, God will give thee.” She was not quite into definite asking, but there was a certain expectation and hope. Instantly Christ met it as he always will,—“Thy brother shall rise again.” She could not quite believe it—“Oh, yes, I know he will rise again at the last day; every one rises at the last day.”

Don't you think that hurt him?

“Martha, I am the resurrection, and the life.”

He was trying to build up her faith to a higher point, the necessary atmosphere for him. “He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?”

“Yes, Lord, I believe it.”

“Show me the place where you have laid him.” Instantly he met it, as he always did and as he always will. That staggered her again, she could not quite go with him. “But,

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Lord, he has been dead four days—isn't that too big a thing for you?"

Don't you think it hurt him?

I think there was pain and almost fear in his words as he said, "O Martha, don't say that, if you do not give me enough atmosphere I cannot do this thing; don't you remember that day when I could not do any wonderful works because of their unbelief? I wanted to so much, but I could not." Some people have the idea that if God wanted to he could just pour out his blessing any time, anywhere, at Princeton or any other place. It is a great mistake; Christ stretching out his hands over Jerusalem said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathers her brood and ye would not, and I could not." He could not do any wonderful works that day because of their unbelief. You remember how Dr. Griffith Thomas told us the other morning that it was that disbelief that prevented the children of Israel from entering in. Jesus said, "If you do not give me atmosphere enough I cannot do this thing, I must have faith before this thing can be done; it is as necessary as the atmosphere is to life; it is my father's law."

Notice—"Martha, said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?" What could that mean but that if Martha did not believe she could not see the glory of God,—he would again be hindered because of unbelief as he was the other day? "Martha, said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?" and her soul went out to him, and her faith, in greater degree than she had given him before; then he raised his eyes to heaven and practiced his own preaching, as he always did, with an expectation which was absolutely confident, without the slightest doubt—"Father, I thank thee that thou heardest me, and I knew that thou hearest me always; but because of the multitude that standeth around I said it. Lazarus, come forth."

With a loud voice he said it. And he came alive from the dead, the mighty power of God working life out of death. And it is as available to-night for you and for me, as it ever was. Men tell us that the era has passed in which God is to be available in answer to the expectant faith of his children. Who says so? His word?

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Take the great classic instance. God came down to Egypt in that crisis of time in his plan for the Messianic development to do the things to convince Egypt that he was the true God, and to convince Israel. How did he do it? The only way he could do it was by revealing power beyond man's power. They tried to imitate him once or twice, but he soon distanced them and they became convinced that he was the true God, and then he lifted Israel out of Egypt with a mighty hand. They faced the Red Sea,—and then, what? After all that marvelous manifestation of his power that had been shown them, and the pillar of fire and of cloud right there, what would they do with that Red Sea before them and Egypt's army coming behind? Of course they would just say, "Well, God has done these marvelous things in the last few days, we do not know what we can do, but he is able to solve our problem."

Not a bit of it. As if there were no God who had ever done anything for them, they said, "We are lost. Hopeless."

Don't you think it hurt him?

"Be still and know that I am God. You are talking as though this is something that must be measured by man's limitations and man's ability, but I am God, I can solve your problems, that is what I am for if you will only give me a chance." And he opened the sea and took them through and buried Egypt's army under its waters.

Then they faced the desert. What now? Surely now they will never doubt him again. He is able to give us bread, to supply water for our needs. Not a bit, any more than we do—"Oh for the onions and garlic of Egypt." Think of it, God, and the garlic of Egypt. That is where the choice always is.

Don't you think it hurt him?

Then they came to the borders of the land, and selected their twelve men to go and spy it out; the ten cowards came back and said, "We can never take it; we are just like grasshoppers before those great sons of Anak." And the hearts of the people melted away, and Moses and Aaron were in the dust in despair. But two young men stood up and said, "What do you mean talking this way; you have forgotten our God; do not rebel against him, only delight in him and we can go right in and take it; come, and our God will give it to us."

Do you know what they said? "Now Caleb and Joshua,

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you are getting too visionary; that is not practical; we grant you God has done great things in the past, but he has just quit lately." Isn't that what they said? It would not be reasonable to expect him to go on doing these divine things; we grant he has done them up to date, but it is not reasonable to expect more, it is not practicable, it is too visionary. That is what some people say about Princeton Conference teaching.

Don't you think it hurt him?

Mark this: not only did Israel have to wait forty years, but God had to wait forty years. It was God's plan to give the land to Israel in about six weeks. Undoubtedly that was his first plan, if they had only been ready to go with him. And for all those forty years there were those two men, the outstanding figures, whom no terror could touch, though thousands fell at their side and ten thousand at their right hand; they were the children of faith; so through that generation, while it was being trained to be ready to enter into the land, the fathers and mothers would point their children to them as examples and leaders, the men of God who were to go before them into the land which God had promised them.

God had to wait forty years. Do you wonder why Jesus Christ did not come any sooner? Rather it seems he almost came too soon when he did come; he came at the first possible moment that could be called the fulness of time. Why? The answer is in your heart and mine to-night. And mark it, dear friends, you have come to Princeton and caught a vision of this tremendous reality, that our God is an available God to the limit,—there is no limit,—but to your limit and past it he is available, and able, and oh so eager if you will only give him a chance to be your God, with all the power you will ever need for anything in your life. The confidence of a living faith will be a steadfast expectation from him, day by day, hour by hour; he will do the divine thing every hour and minute in your life if you just give him a chance with the only kind of faith that is reasonable and practical for a real Christian. Nothing else is reasonable in the light of what we know about God.

Just ten years ago I was in Syria, and one day visited the home of William Jessup, that splendid missionary of the Cross, a son of Henry Jessup, who had been there for fifty

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years. We were speaking of these things, and he told us this:

"Some months ago, I was very much depressed and discouraged. There were a number of men around here that I had not been able to win for Jesus Christ, and I wondered why. I knew the difficulty must be in me, that it was not in God. So I decided finally that I would take a week and let God teach me the thing that I needed to know. On Monday morning I took my Bible and began to turn it over to see what God would say." He had not gone far, he said, before something dawned on him that he had never realized before,—that he had not given God his place in his thought of the work to be done in winning these people to Christ. He thought of the account of the fall of Jericho before the children of Israel. God brought that about in a way that no one should be able to think that it was man's work, so that these Gentiles should realize that the God of this peculiar people is a mighty God, and would like to have him for their God. God wanted to have Israel a channel through which he could give his love and his salvation to everyone else.

Mr. Jessup said as this fact dawned on him that morning he closed his Bible and took a sheet of paper and wrote the names of the men in that locality whom he had been trying to win to Jesus Christ. And he lifted them up to God, and asked God to do his work in those lives, to use him as he wished, but to enable him to realize that his was the smaller part in that great task. And as he continued through the Book the thought grew upon him that he had not realized before that God, and not he, William Jessup, was the one who was to do that work.

On Friday of that week a young man whose name was on that list came to him burdened about his soul, and about his father's, whose name was also on the list. The missionary realized that God was working.

"Even yet," he said, "I am ashamed to say I did not fully believe that God was going to do all. On Monday morning of the following week I started out, and in three weeks God gave every one of those eleven men whose names were on that list to Jesus Christ."

"I will be a different sort of a missionary," he continued, "for the rest of my life. I have a new vision of what it is to have a God who can and who will save."

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That is the message for you and me to-night. Will you go from Princeton without getting into that place of realizing that the same God is as eager now as he ever was to do these divine things through us? He is doing them now, wherever there are those who look to him with an expectant faith and give him a chance. I could take an hour to tell you of instances in which he has healed the sick in answer to the prayers of faith, of the way in which he has solved financial problems for his children within the sphere of my personal knowledge as a pastor, of the way in which he has touched souls and delivered them from the slavery of drink, and delivered souls from the slavery of sin into the glorious liberty of Jesus Christ. He is doing all these things now, whenever and wherever he has a chance. But he could not do anything wonderful that day, because of their unbelief.

Will you enter into the treasure-house of his riches of grace? Will you give him the atmosphere? If you will he will use you as laborers together with him so that you will be constantly a blessing in the world and as a result men will glorify God.

Abraham once had the same kind of choice the Israelites had when they chose garlic rather than God. Chedorlaomer wanted him to take some things, and Abraham would not touch a shoe-string. Then God came to Abraham and said, "Abraham, I give you myself. I am thine exceeding great reward."

That is what he says to you and to me, "I give you myself. Will you take me?" It is as though you were offered a million dollars, and you took a hundred, and then starved along as if there was no more available. God, the Father of our Lord Jesus Christ, the infinite God, says, "I give you myself. Will you not take me? Let me fill your life to the full; let me use you."

Don't you want it? Will you take him? What is your answer?

TAKING JESUS IN HIS FULNESS

EDITH FOX NORTON

Wednesday Evening

THE disciples were feeling sad. It was the last night before Christ's crucifixion; they only knew he was going to leave them; they understood somewhat, not all, but enough to make them heavy of heart. Jesus knew it, and his heart went out to them in compassion despite the fact that all through that evening of his agony they were uttering words that grieved his heart. Yet through it all he knew they loved him. So he began that beautiful fourteenth chapter of John, "Let not your heart be troubled." That was beautiful, but it was not enough for them, for they knew they were going to lose *him*; and they loved him. Even his promise of a home did not satisfy them; so Jesus said a little later, "I will send the Comforter." They did not quite understand who the Comforter was. Then he said plainly, "I will not leave you desolate (orphans): I come unto you." That was what they wanted; they wanted Him. And so the crucifixion passed; and Pentecost came; and Jesus came to live in their hearts.

What did it mean to the disciples after Pentecost? We know what it meant to Peter, poor Peter who was so terrified by the servant girl that he denied his Lord. Afterwards he stood up against three thousand men and the chiefs of the Jews. What was it? It was the presence of Jesus. And I see walking this campus men and women through whose lives and in whose faces I see Jesus. Isn't it wonderful? He lives in their hearts, he has taken up his abode there, he speaks through them, he knows them altogether, just as he knew Peter after Pentecost. Our dear friend Mr. Trumbull often says you can know a consecrated Christian by his vocabulary; and you cannot counterfeit it.

So that is the life the disciples lived through Christ and in Christ. Have you ever seen a devil living in a person, looking out of a pair of eyes at you? I have, often in the past year; I have seen those who wore the garb of the church,—not our church, thank God. I have had them say to me, "I forbid you to give the Word of God to these

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soldiers; I warn you to stop." This came from a man high in authority, too, and oh! I thank the Lord Jesus that I pitied that man; I did not hate him; the Lord is living in my life and I just pitied him; but I had to tell him, "God helping me, I will never stop; you have kept the Word of God from these men, but I will give it to them as long as I have the strength and power."

But Jesus has not always lived in my heart like that. I had been a Christian worker for many years; I had felt the Spirit's power many times in a wonderful way; yet I did not know Jesus. I did personal work, but it was more to fulfil my duty. I used to wonder that my husband could not stay in off the streets for an hour but must be out seeking someone for Christ,—I used to be very much fatigued after half an hour's conversation with a seeking soul. Prayer and the Word of God were essential, just as my meals, but still in the sense of a duty fulfilled.

But about a year ago I was reading a little book which all my Christian life has been a great favorite, and as I read there was a great longing in my heart, a great dissatisfaction; and the burden of my heart was, "I want to know Jesus as this saint knows him." The thought was not chiefly of victory, because the need of personal victory had never troubled me,—it *should* have, but it did not; I took some faults and sins of mine as,—well, rather as necessary complements to my frailty. I said to myself, "I know I am often overcome by these things, and I trust that by the end of my life some of them will be eliminated altogether." But as I read this book I said, "I wish I knew Jesus in that way! What a wonderful thing to live in His presence every moment, to live a life of saintliness so that all who see me would not see me but see Jesus!" It was a wonderful thing that spread itself before me. And I said, "O Lord, I do want it as I never did before." I dropped on my knees, and prayed: "Lord, I do not know very well how to do it, because I have asked thee many times before for this thing; but I want *thee*."

If you have come to that place tonight, where you want Jesus in your life, Jesus, who gives absolute victory over sin, and power in your life, and love for the Word, and prayer,—those things you have never known before as you want to,—if you want these things tonight, it is Jesus speaking to your heart. And you will do what I did, you will say, "Lord, I am

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ready, I want thee more than anything else on this earth, I want thee so much that there is nothing I will not surrender for thee." And he will show you how, because there may be something there that is hindering him; he showed me something. I had said, "Oh, yes, but not that; that is only a mild recreation." I do not believe I am a fanatic, but it seems to me sometimes the two tests of the Christian are the humility which realizes its own innate unworthiness as he comes to see the Lord Jesus better; and the fear of sin, the awfulness of sin, the way you come to just loathe and despise it. So I knelt before the Lord and I felt that that thing was wrong; I would give it up—and he entered in just by the simple acceptance of him.

That was a year ago, but how much more I know now about him than I did then; how much more I know about myself; and how much more I am going to know about him! As the days went on he revealed other things to me, I began to see other things that were not in accordance with his will and with my walk with him, so little by little I yielded each new thing that arose, and I found Jesus just possessing me altogether. Some things fell off naturally,—I found I did not want them. It is such a joy now that I am just hunting for things to surrender! It seems it would be such a lovely thing to have something to lay at his feet who has been so good to me, so much to me.

But what is this "life that is Christ"? Let me tell you what it means to me. First, it means *he* is everything; absolutely everything. It means at the beginning of the day to look up to him as a little child,—you cannot feel your weakness sufficiently, you cannot realize fully your nothingness, because you do not begin to know it yet; but just to feel utterly helpless and look to him at the beginning of the day and say, "Now, Lord Jesus, I am your little child, I belong to you, I have nothing, thou hast all and thou art mine and thou hast this day in thy keeping because all things must come from thy hands!" We know he does not tempt us, but we know that temptation comes through his hand, measured to us according to our strength, and with it his way of escape; every sorrow, every joy, and every bit of work.

How many a time I have been confronted with a package of letters, and said, "Oh, I cannot possibly do those this day!" I felt a pain in the back of my neck at the very sight of them.

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But when Jesus lives in my heart; I do not know what he has for me; perhaps he does not mean me to answer those letters; but anyway, all I have to do is to look up and say, "Lord, tell your little child what you have for her to do to-day"; and when he tells me I know the grace is forthcoming. Just putting myself into his hands, realizing moment by moment that,—not because I yielded he is faithful, but he is faithful and I yielded to him because he is faithful; so we just put ourselves into his hands for him to work through.

What else did it mean? It meant new life in regard to prayer and the reading of the Word. I told you what these things formerly meant; but when he came into my heart to abide he came to fill me altogether. So the days now are too short; if I cannot carry a Testament I carry a little Gospel in my hand; in London when I go out in the evening for a walk, before returning to my room for the night I take this little Gospel in my hand and catch a phrase and meditate on it as I walk, and roll it over in my mind and heart, and walk a little further and just feed on it,—it is life and meat!

And prayer! Prayer in the old days seemed a far-off thing, but now when I walk the streets I walk with him, I talk with him, just as you do. In that precious way of fellowship perhaps you have stopped on the busy street, as I have, ostensibly to look in a shop window, but really seeing in your heart the Lord Jesus; I do love to do it, and I think it makes him happy too. He loves to have us empty our strength and energy out for him, but, oh, he loves the word we speak to him,—not necessarily the audibly spoken word but the word in the heart. And then how we look for the time when we can withdraw from the busy street to a quiet place to meet him face to face, on our knees, in our chamber, when he is all in all to us! As I think of the years I have lost when I did not know him in this way I am almost sorrowful, yet he is such a source of joy to me I cannot find any room for sorrow,—except for any sin that grieves him. He is such a source of joy beyond all understanding. Every day as I wake I think, "I can learn something new about him today." And the thing we all pray for, more faith to believe him,—McCheyne says, "The Lord never gives faith without testing it"; so if you ask for faith you know he is going to test it. But it is worth while. The temptations come, sharper and

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stronger than I have ever known before; but *he is faithful*, his faithfulness is a sure rock, he never fails; and whatever temptation comes I rest in the knowledge that he is able. He is becoming so dear I would rather die than sin against him. I think it is the greatest safeguard against sin to love him so that you would rather die than grieve him.

What about victory? I said at the beginning that what I coveted this life for was not victory; that did not occur to me at the time. I thought some sins would never go, that they were part of my frailty, that I should put them off when I put off this mortal body. But I wanted to walk and talk with Jesus, and I found that some of these things were interfering with my communion with him, so they fell away. The temptation came, it did come just the same, but I thought, "If I did that I should lose this precious fellowship." Peter was the same man after Pentecost as before, but Jesus was living in him; so Peter would just cast himself upon Jesus; and I had a feeling of physically casting myself upon Him—saying, "Just now, Lord Jesus, you must save me! You know my evil inclinations—all my weakness—I am going to sin and fall and it will break my heart; it will break yours, too, Lord!" I have never known him to fail, never once.

I have failed. I remember one failure which hurt me cruelly. It was a thing which came upon me suddenly; before I knew it I felt the barriers down, I knew I had sinned. Then I crept back,—I cannot describe it any other way,—and the thing that hurt me most of all was the fact that I had hurt Jesus; it was a stab at his heart. I said, "Lord, you know what I am if I am left to myself, what I will ever be without thee; O Master, forgive me; I cannot forgive myself." Yet I do not think I even asked him to forgive me; I just confessed it and I knew I was forgiven. And then, because he was so good, not even reproaching me for it, not even holding it before me, I said, "O Lord, I think I would rather die a thousand deaths than sin against thee!"

I pray the Lord Jesus to show me the weakness of my heart; I do not half realize it yet; but this I know, that he becomes increasingly precious to me, and I would rather die than grieve him. So at the close of the day I look back and I say, "Oh, Lord Jesus, I have not loved thee half enough,—and that is sin to me; I can see places where I might have witnessed for thee more untiringly."

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To me this whole walk is expressed in the one word, *yield*. I do not mean as an effort on my part,—Jesus does it all, he is all; it is just the exercise of my will keeping myself in his presence, I hardly know how to express it any better than that. So every day that passes I see something in which, if I had yielded to the Lord Jesus perfectly, I could have lived more of his life, given a clearer witness for him; so that is sin for me. So I say, “Oh, Lord Jesus, thou seeest the failures and weaknesses that I cannot see because my vision is clouded, but thou wilt put it away, I know, and to-morrow I am going to know thee better.” What a precious, wonderful life it is! There is nothing in the world but Jesus, nothing in all this world; just himself.

Dear friends, I hope there is not a person here, not one, who is putting an experience before Jesus. Because Jesus is everything,—help, wisdom,—there was never anyone who needed wisdom more than I; I had a foolish tongue, an unruly tongue that always wanted to say unnecessary, foolish things; but he has taught me to be quiet. He is my righteousness, my wisdom, my victory, my life. I do not have to try to love people now, because it is not I at all, it is Jesus in me loving them. Jesus took possession of this mortal flesh, living in me.

When you see Jesus in his beauty and his glory and loveliness, you see yourself in contrast with him. But that is what he wants you to do, and then just to abandon yourself to him. Some things this new blessed life will disclose; it will disclose the wretchedness of your own heart apart from him. It will disclose something else; when you take Jesus into your life you are going to be more alone in the world than ever before, yet you are going to have the most blessed fellowship the world ever knew,—the Lord knows what you need, and so he is going to send some one into your life, a neighbor, a friend who thinks as you do, some one you have never suspected of this perhaps.

As I was crossing the ocean I saw a woman,—she was an actress, I learned later,—and she had a little year-old babe; and though she was an actress she was the most perfect mother. I used to see her walking on the deck with her baby. I watched her as she cared for him so tenderly and carefully, and I said to myself, “That is a picture of what Jesus is. His eyes are upon me every moment, watching to

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see that I have just what I need, and planning everything for me; and I am his watered garden,—he has hedged me in, and he waters me with springs that never fail, and, oh! I want to bear the fruit that shall bring glory and honor to his name.”

But you will find that you are alone in the world. Jesus was alone in many respects. People will say you are crazy, or that you are carrying it too far and if you keep on with that sort of thing you will lose your mind. I have had people tell me that. Bless the Lord, if it had not been for Jesus I should have had nervous prostration a dozen times over this last year!

And then you are going to find souls strangely unresponsive. When you give yourself fully to Jesus, and he enters in, and you have this new life of victory and power, you want to tell every Christian about it; and when you do some of them are going to tell you you are crazy. But you keep on telling it; the Lord directs you to the ones to whom you are to tell it, so you are sure to find the hungry and responsive as well, who are just waiting for your message, ready to enter into the blessed experience.

Be afraid of the devil. I have learned, in my experience, that I must be. Jesus is my power, my victory, my everything; but every day I pray to be made conscious of my own weakness apart from Him. I am just the same now as I was before, except that I know Jesus is in me. And I am afraid of the devil,—I cannot tell you how afraid I am,—because he hates this life, and he would like to see me slip, do something to dishonor and distress the Lord Jesus, anything to spoil my witness for Him. But I am not so afraid that it spoils my peace or joy, because every day I know more of the strength and victory-giving power of my Lord and Saviour.

As for personal service, of course that follows. Last winter I fairly envied my husband that he could go on the streets and pick up those Belgian boys. He would bring them to our room and say, “Now, Edith, here is ——; he cannot talk English, and I cannot talk to him.” So I had to study up my French, and the Lord has blessed my little French prayers with these boys; they are very simple, but I have seen the boys get up with tears running down their cheeks and say, “I have never heard anything like that.” Sometimes if a Belgian soldier is on furlough we can keep him with us

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several days, and that gives us a chance to lay the foundation of his Christian life,—my husband will tell you more about that. But my part was more writing of the wonderful things that occurred, and talking to the boys who knew only French, and entertaining them, and mending their socks, and letting them bathe in our bath tub,—they would come to us often-times in the clothes they had worn three months in the trenches, never had them off,—and we washed them, and I mended them and gave them clean socks. I could have hired others to do these little things for them, but that would not have meant as much to them, and they would not have called me their little mother dearie; they loved these little human touches. And so we have won these boys, hundreds of them, and have seen them accept our Lord Jesus, who to them had been only a figure hanging on a cross dying, writhing in agony, a figure nailed to the wall for them to gaze upon his tortures,—they did not know anything about his resurrection. But we have seen these boys go back to the trenches to become missionaries.

I want to tell you one story. Sometimes after we had been out thirty miles to chapel to conduct meetings for the British soldiers in the training camps we used to get in very late; we had to come back to London as there was no place to stay out there, so it was about eleven every night when we got in. One night last October we came in to Victoria Station very tired, and as we were coming out we saw a crowd of Belgian soldiers and some *gendarmes*, the military police that the Belgian soldiers hate and despise. They knew my husband, because night after night he was down there with his bundles of Gospels. They said to us in French, "Here are these soldiers just arrived on *conge*; they are helpless." There were eight or ten men just come from the trenches; they must go to a hostel out near the Tower of London, about two miles from Charing Cross station, where we were to get off. We said we would take them along, for we knew they would never find their way themselves; so we started off with these Belgian soldiers.

They are like children out of school. If they like you they will kiss you on both cheeks,—very dirty soldiers, too. They laughed and frolicked in the tube train, and they were so irresponsible that my husband said he could not let them go on alone. And so, though it was two miles past our stop,

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we went on out to ——— street with them, and when we got out there we found it was a mile walk to the place where they were to go. It was almost midnight now, but we went along; the Lord was leading us. There was one boy I rather picked out; he could not speak any English, so he talked with me all the way; such a bright, sunny, sweet-faced boy; and the Lord said,—I know He said,—“Ask that boy to come back to lunch.” So when we stopped on the porch under the dim light,—the lights are dimmed these days in London,—I said, “Couldn’t you come and have lunch with us Wednesday?” He was so anxious to get the address right that he took out of his pocket a very shabby note book and wrote it down most elaborately, the place, the name, the date, the hour.

Wednesday came and he was there. I can see him yet, cleaned up as much as possible; we took him to the restaurant; he was very shy, he would not sit very close to the table, the boys say that being so long in the trenches they lose their manners,—knives and forks are rather formidable instruments to them. Afterwards we took him back to the hotel, and I talked to him about the life that is surrendered to Christ, and about giving his heart to Jesus, and he seemed to understand, though I could not quite tell how much.

He was to go back in a day or so, and he said, “Madame, you will come to the station to see us off, won’t you?” My husband would be there, of course, to give them the Gospels, but it would be a bit early, and I said, “I don’t know, John [we always explained that we would call them by their first names, we could not remember the others], but I will try to come.” I could not forget that boyish face of little John, so I was there, and we waved good-bye to John,—I can see his hand out of the window now, waving as far as we could see him. He had with him a package of Gospels, taking them back to the front; they always ask for them, and we are glad to give them.

So little John went back to the front, and then his letters began to come. He was such a faithful letter writer, twice, sometimes three times a week, and if you knew the life in the trenches you would appreciate what that means; and this was in the winter time, under frightful conditions. But regularly I would get his letters, such long letters, he wanted all the news of the family, and I always answered. However, I was concerned about John. I said, “I wonder if the boy

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knows what it really means to accept Christ as Saviour." So I wrote him a long letter; I made it very plain; and he replied, "Yes, Madame, I do, I accept and confess, I trust Christ as my Saviour, you need not have any doubt about it."

I think it was in the next letter that he said, "Madame, you will not think it an impertinence, but I would like to call you *Ma chere petite Maman*, because it is eleven years since I lost my mother, I have hardly any recollection of maternal love." I told him it was all right,—we were getting accustomed to it by then. At Christmas he wrote me on a little piece of paper,—I shall always keep that. One time he said: "*Ma chere petite Maman*, you know we have not very much money, and I have not any leggings [they love these puttees, as they call them in England, they are warm and strong, but they cost too much for a Belgian soldier to aspire to on his five cents a day], I would very much like a pair, your boy who loves and adores you just as though you were his own mother." I am sure little John got his puttees. In another letter he said: "I fear neither the balls nor the shells of the enemy, all I fear it is God the All-Powerful one, for God is my ideal; to the last drop of my blood in my body I will devote myself to his service, to walk in the path of the just, to lead others to believe, and to do my duty as a good Christian."

John was in a very dangerous section, all through the war his sector had been the most dangerous, only a few yards from the German lines, and their trenches were lower than the Germans'; "we call it," he said, "the 'bowels of death'"; but in this place he was reading the blessed word of the evangelist.

Six months passed. John wanted to come back on *conge*—the Belgian government has been most kind—but he was a sergeant, and he was indispensable, and it seemed that he could not leave. In every letter he wrote he would say, "Well, mother, we will just take a little patience." Then March came and we went over to France. It was about that time the Sussex went down, and our boys were so uneasy, they would write saying, "Oh, mother and father, we lie awake the whole night through wondering if you have gone down in that boat; please tell us." And little John wrote too; "Oh, do tell us, I looked at all the papers I could get to see if you were in the list, and we have not seen you, so I think you

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must be safe." On the first of March we had our wonderful visit to the trenches. We wrote fifty letters to the different boys to tell them we would be there, and to come to see us. John was about the first to arrive. He was very proud—"Look what they had given him," and he showed his pass to visit his parents at —— two days.

These were two happy days, memorable days. When the time came that he must depart he came to me rather abashed. "Mother," he said, "I want to tell you something. You know, Mother, I have written a little letter and I have put it in my pocket, and in this letter I have said that if I should be killed I want them to notify you in London. I shall always carry it in my pocket,"—and then he smiled, he was always such a sunny boy, and he said: "But mother, nothing is going to happen to me." So we said good-bye to little John, and saw him off.

When our time was up we went back to London, and it was about the last of May, as we were sitting at breakfast in the restaurant one morning; we had several letters, and I opened them,—they are such wonderfully interesting letters, from prison camps, from interned soldiers, from all over the battle front, from Holland. We opened one that bore the stamp of a commandant; it was not often we got a letter from an officer, so we were specially interested; but what I read was a blow to my heart, for it said: "My dear Madame, I have the distinguished but very sad honour to inform you of the death of Sergeant John ——, who was killed at his post in the trenches by a bullet in the heart. He was a brave *sous-officier*, of whom I among the first bemoan his loss, and we mention him for bravery and honourable distinction."

We put our heads down on the table in tears, and the kind-hearted restaurant-keeper came and asked what it was, and we told him that our little John was dead, and I looked to my husband and said, "Ralph, you know we will just take a little patience, until the morning breaks and the shadows flee away." It saddened me, but oh, it strengthened my determination to be more to the other boys! Just recently I saw a picture on a magazine cover of a Roman relay race; one boy would run his bit, and then hand the lighted torch on to another runner, who in turn would carry it on and hand it to another, until the race was completed. And so little John handed on his torch to another, because it was

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not long after that that I got a letter from another man, who said: "Dear Monsieur and Madame, perhaps you will not remember me, but I was in the company who came to London on *conge* in October last whom you encountered when you came to know my comrade Sergeant John ———. John was to me as a brother, I shared his joys and pains, and seconded him in his noble mission, which he undertook under your direction. He fell in the mud at my side, and now God has his soul, and me, I am alone, and I desire to carry on his work. As God has said in his Book, if we knock it shall be opened unto us; I knock at your door for some Testaments with which to continue the work which he laid down."

So John's work is still going on in that most dangerous section of the Belgian front. But oh, friends, if I had not been ready! I shall think of that throughout eternity. It is not for yourself alone that you need Jesus; if you take him in to-night to abide you will find that some one else was needing your witness. Do not fail him. There is not one of us but needs him; *and he wants us all.*

THE CHALLENGE OF MISSIONS

ROBERT E. SPEER, D. D.

Thursday Evening

THE ideal of the evangelization of the world was perhaps not a possible ideal until our own generation. The outward conditions essential for its fulfilment perhaps had not existed before. Those outward conditions, it seems to me, have never been as extensive or elaborate as some would suppose; when we face them in the spirit of Christ I believe they reduce themselves to the one question of accessibility. If we can go anywhere, there is no reason why we should not go.

I know that many times Christian people speak as though there were other outward conditions that are important; they calculate the great wealth of the Christian church to-day, and her numbers, and measuring them against the task, point out how possible it is now with resources like these to accomplish what our fathers could not have accomplished. But wealth of resources and numbers of men and women have in fact never been among the conditions of world evangelization, and are not to-day. A very few, very poor men went out with the commission of Christ to upheave the world and begin the work of the Christian church, and the piling up of any amount of material wealth and the counting of any arithmetical number of Christians are not conditions which it is essential to meet in order that the missionary task of the church may be done.

The only outward condition that needs to be met in order that the whole world should be evangelized is simply that the whole world should be accessible to evangelization; and now surely that one essential condition has been met. There may be parts of the world regarding which it may be said they are not accessible, but the church has no right to say that until she has tried to go there. We dare call no door closed that we have not tried to open. We do not know that any part of the world, such as Afghanistan for instance, where missionaries are not working to-day, is inaccessible until in a Christlike way we have resolutely sought to see whether the Gospel cannot be preached there.

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I know there are other questions of accessibility besides geographical,—that men may go, physically, to preach the Gospel where men's minds and hearts are not yet ready to receive it. But in facing the question of the Church's duty we have no right to consider more than the one single thing, and that is, Can we go everywhere in the world with this Gospel? If we can, then there is no outward reason why we should not.

But there are other conditions governing the evangelization of the world that are very serious and significant that have to do with the inward life and spirit of the Church. It is of those I would speak this evening, conditions that must be met before the great task that Jesus laid upon the Church can be done, and his Gospel be made known with the power with which he would have it made known to every soul in the world.

I think the first of these conditions is the existence of the conviction among a sufficient number of Christian people that it is our duty to evangelize the world. There is a good deal of foolish talk in our day, and it has lasted for some time now that what men believe is not of very great consequence, that how they act is what matters; as though they are not going to act in accordance with their beliefs, and have their acts determined by their convictions. We are never going to set out in any earnest way to evangelize the world until we are possessed with such a strong conviction of our duty to share the Gospel with all mankind that absolutely nothing can hold us back.

The great convictions that must lay hold of the church anew if the world is to be evangelized in our generation are simply two or three; one is a conviction of the absolute sufficiency of Jesus Christ to meet all the needs of our lives, and therefore all the needs of all human life. As Principal Rainy once said, the measure of any man's missionary interest will be the measure of his value of Christ. Just in proportion as we esteem Jesus Christ indispensable and all-sufficient for our lives, in just that proportion will we feel the constraint of the duty of sharing him with all the world; and I think you may take it conversely; no matter how much a man or woman may say of his or her appreciation of Christ you must measure that appreciation, not by words they speak but by their eagerness to share their treasure with other men

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and women not as rich as they. And in order that the missionary conviction may lay hold of the church anew with strength enough to drive the Church to the last man in the world, there must be more Christians, more than we have now, who put upon Jesus Christ his full value, who shall think of him as so indispensable and so all-sufficient for their lives that they are bound to share their great wealth with all men.

The other conviction is a correlative of the first: we must believe with a new belief in the insufficiency of everything else; that Jesus Christ is the only Saviour of the world, that nothing else the world has can possibly meet its needs but Christ, and Christ alone. We have to realize the inadequacy of the best that the non-Christian nations have been able to grope their way to with regard to God. We have to realize their hunger and thirst (and there is hunger and thirst; every non-Christian religion is an expression of it) for what they have never been able to find, what we know they never will find until they find it in Jesus Christ, the Light of the world and the Saviour of men.

We have got to believe these things very deeply, not in any shallow way; we have to lay hold of them with a new conviction, let them lay hold upon us with a new grasp. It was a very striking word that Richard Hutton spoke when he said, "The truth that men hold is of less consequence than the truth that holds men." We have seen a great many men hold theological convictions which had no real hold upon them. In the last analysis it is not what I say I believe in, but what truth God sees to be actually dominating my life; that is my real creed. We have got to believe these things in that deep way that shows by its sovereign grasp of our lives. In our time men so easily believe just in the skin-deep things. I heard a good man the other day contending that the whole Gospel was best expressed in the parable of the good Samaritan, and he went on to point out that the good Samaritan according to the story did not have anything to say about theology or religion to the poor fellow he found by the way, and when he left him in the inn he did not leave any tracts sticking in his pocket; he was satisfied with pouring some oil in the holes in his skin. And there are a good many people in our day who seem to think that a religion that will just reach the skin is all the world needs. Men have got to believe that the world needs a great deal more than that, that

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it needs God, as he has come near to men in his Son Jesus Christ our Lord.

Only in proportion as we hold those convictions is it possible for us to maintain the missionary enterprise. Once you diminish the value of Jesus Christ and make him only one of a number of great teachers, once you empty him of his divine and risen glory, and his supernatural power to be the Redeemer and Lord of human life, you have cut at once the whole root of the motives that will lead men to share him with all the world. The evangelization of the world in our generation will only be a possibility when this condition first of all is met and there are enough Christian men and women who cherish with all their souls the convictions that make the missionary duty the most glorious and commanding duty in life.

The second condition is the acceptance by a sufficient number of Christians of the divine principle of the trusteeship of wealth, and of life, of which wealth is only one of the forms of expression. So far as the whole money problem of the missionary enterprise is concerned I believe it is a very easy thing to get it distorted and out of its proper proportion and perspective. There was no missionary society organized in the early Church to finance the missionary undertakings of Paul and the others; not a word was said about the money that was to maintain the first evangelists. Our Lord knew that once the great abounding life was there, the mechanism would work itself out; and we simply get things turned sheer around when we lay an excess of emphasis, as is so often done, upon the financial conditions upon which it is supposed the evangelization of the world must depend. As a matter of fact, it would take a very little bit of money to accomplish that purpose. We have figured it out in our own denomination; one almost hesitates to put the conclusion into figures; we found it would take about ten dollars per head in our church to furnish all the money necessary to carry through all the missionary undertakings of the church. One is almost ashamed to think of the duty of the Church being reducible to such terms as this; he feels that there must be something false about our outlook and vicious in our conception of duty if it can be stated in such contemptible terms. But the Christian church must come to something far richer and fuller than it has yet come to in this matter.

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Personally I do not believe that the Old Testament principle of the tithe was ever abrogated, any more than the Old Testament principle of the Sabbath was; it is true that the larger claim of the Gospel demanded all a man's time, but that did not excuse him from the special recognition of one-seventh of it; it is true that the New Testament obligation requires that all a man's wealth should be used for God's glory, but that does not wipe out the Old Testament privilege to begin by setting aside one-tenth of one's income as belonging to God. I never yet met anyone who wanted to give a fifth who objected to the tithe. All the people I ever met who objected wanted to get along with a twentieth or less; and the Gospel is surely something inferior to the Old Testament, and the liberty of Christ less effective than that of the Old Testament, if under cover of liberty it obtains from men and women a smaller measure of sacrifice and devotion. But if a tithe of a tithe of the men and women of our churches would be willing to rise to a tithe of the New Testament ideal of sacrificial devotion in this matter, more than enough money would be supplied for all the missionary activities of the church at home and abroad. So the second condition is the frank recognition by a very much larger number of Christians of the obligation and joy of Christian stewardship of wealth and of the whole of life.

I think a third essential condition is a larger spirit of co-operation and unity among Christian men in each church and across the boundaries of our Christian denominations. The world can never be evangelized by any one section of the Church, it can never be evangelized by any number of sections—working independently each along its own line. I believe oftentimes the reproach that is thrown up against us that we are quarrelling with one another and needlessly wasting our resources as we carry on the missionary task is exaggerated; our dissensions are not the hindrance they are sometimes represented to be; but there is ground for the reproach, and our dissensions are a hindrance that should not exist, and I could tell you of mission field after mission field to-day where the cause is suffering for want of that co-operation of work and unity of plan that would be there if all of us loved one another with the love wherewith Christ loved us and wherewith we say we love him.

Until the Christian Church is one in such a sense as our

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Lord meant in John 17, the things he prayed for there—evidently in his thought conditioned on our unity—can never be achieved. I do not believe the unity he prayed for was a merely fraternal good-will; so many times men tell us that is all he had in mind, that we should love and work together as brothers, but he said quite clearly that the unity he had in mind was such as existed between himself and the Father; if anyone can conceive of a unity closer than that, more organic than that, I cannot. Only as that unity that he prayed for was achieved would the men who went out to represent him in the world be able to convince the world that the Father had sent him to be the Saviour of the world, and that the Father loved men as he had loved Christ; and if one wonders to-day why it is there are so many people who do not believe in the deity of Christ, if we wonder why there are so many who have no trust or joy in the life of Christ, why not trace it right back to the origin that our Lord himself suggested? The realization of that unity is essential before we can go out with an absolutely convincing and unanswerable testimony before the world.

A fourth condition essential to the evangelization of the world in our generation is prayer. It cannot be done without prayer. No number of missionaries, however many and however well prepared and equipped; no amount of money however ample, no skill in administration, nothing you can suggest will suffice, though you pile all these things together, unless to these things we add, and through these things we thrust, the living power of prayer. Prayer is an energy, a spiritual force as real as any other force in the world, the most real force in the world, without which this enterprise never can succeed. It is necessary for some obvious reasons. Only prayer, and a living faith in and voracious practice of prayer will ever anchor the church securely enough in a living faith in God; prayer is the one confession that we are united in, it is our recognition of our own insufficiency and impotence, it is the best declaration we can make of our complete living trust in One who is sufficient and adequate and able to do what we cannot do. It is necessary because it is the only thing that can lay life trust fully and completely along-side the will of God. No wonder that when prayer dies down there is a want of missionary consecration. Prayer is necessary to keep all of us in that presence outside of

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which we shall not have the convictions that will make the will of God the chief purpose of our lives and lead us to pour out our lives in his service. Without prayer we shall lack those sympathies and passions and desires which are fundamentally necessary to the missionary enterprise.

A little while ago I visited with a friend one of the philanthropic institutions in the outskirts of New York where for a great host of unfortunate boys Christian love and wisdom were doing all that could be done and that had not been done in their homes. It was a glorious summer evening as we came home, and the sun was going down in a great saffron sea behind the palisades, and the river underneath was half in shadow and half in gold; and suddenly out of all that splendor we plunged into the darkness of a tunnel and there was no light in the car; and my friend turned to me and asked if I knew Whytehead's "Second Day of Creation." I said, "No," and he began to repeat it:

I gaze aloof
On the tissued roof,
Where time and space are the warp and woof;
Which the King of kings
As a curtain flings
O'er the dreadfulness of eternal things. . . .

But could I see,
As in truth they be,
The glories of Heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvelous curtain of blue and gold.

Soon the whole
Like a parched scroll
Shall before my amazed sight uproll;
And without a screen,
At one burst be seen
The Presence wherein I have ever been.

And until we realize that presence,—and how but by prayer shall we ever realize it,—are we going to think of life in terms of God's values, of humanity in terms of Christ? and

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how is the missionary enterprise ever to be fed by those great streams which must give it life and power?

Lastly, not only must there be these things of which I have spoken,—the great convictions and the acceptance of the principle of trusteeship, and a joyous entrance into the ideal of Christian unity of believers in the mystical body of Christ, and prayer,—but there must be just what there was at the beginning, and without which all this never could have been at all, a new acceptance of Christ's spirit of sacrificial courage and heroism and ministry. Whatever lay in the way of the accomplishment of his task our Lord joyously accepted. He took up the cross and all that was involved in the cross without shrinking or timidity or fear.

I know that the current conception of Gethsemane gives a different idea, but I do not believe it, that conception of our Lord as shrinking from death, as afraid to meet all the conditions of his mission. Even in Dr. Stalker's life of Christ, so admirable in every other respect, is a paragraph in which he construes the inner meaning of the agony in Gethsemane, and says, "Our Lord was young, and the tides of life were pulsing through him and he shrank back in that hour from the hard shadow of the cross, and for one moment he hoped there that he might be delivered, and prayed that that cup, that cup of suffering and death that he saw approaching, might be taken away from him." I do not believe that represents the experience that our Lord passed through that night. It was not from death on the cross that he prayed to be delivered, it was from death *before* the cross, from being crushed under the burden that he was bearing there in the garden; how heavily it weighed on him we know for the blood came out and stood in great red beads upon his brow; what he feared was that he would die there that night in the garden, and in that fear he prayed, and was heard. What else can that passage in Hebrews refer to, "Who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears unto him that was able to deliver him from death, and was heard in that he feared."

No, our Lord never shrank from all that lay in the way of the working out of his mission; for the joy that was set before him he endured the cross, despising the shame. And the men and women who have followed him and done his

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work have not flinched at any price that had to be paid in fulfilling their calling and commission; they joyed in the difficulties of the task and the exactingness of the price they had to pay in order that their work might be done. Think back across the years; of the men and women that have led the Church into new areas of larger obedience, who have won the great spiritual triumphs in Christ's name,—they have been men and women who did not shrink back but endured the cross for the joy that waited beyond. I like these lines of Mrs. Peabody's, for they tell the story of the long line of sacrificial great; she speaks of St. Francis of Assisi, as "the little poor man who did not shrink back, but loved all that came to him of hunger and thirst, and lack and loss, that beckoned to him as stars."

Now let us make it real, truly real; it is not death, or hunger, or physical suffering, that has any great reality to us, we are not looking forward to having to meet those things. The long list of tortures and agonies that the men and women from Christ's day down across the ages had to endure are not the things that we have to meet and that the spirit of fidelity and sacrificial heroism challenge us to meet in the spirit of Christ to-day; it is the little things. Misgivings as to duty; discomfort of body, little discomforts; weariness of the kind that every worker must feel and ignore and despise and trample upon. What our own people will say, the preferences we have always had for something else different from this; the shrinking back from that which we have always viewed with some touch of prejudice if not of scorn; these are the things that we have to ask God's spirit to enable us to rise superior to. It is just the same spirit of sacrificial courage and heroism and devotion that has lain at the root of all true and loyal service through all the years.

I put it to you to-night, friends; these five conditions are within our control; we must say whether they shall be met or not, and we shall determine accordingly whether Christ's Gospel shall be carried to all the world in our generation or not. I can make it even more personal still: To each one of us here to-night, individually the question comes, Am I doing all that I can to meet these essential conditions? Is Jesus Christ all to me that I have so often said he is? If he were, would I not be more eager to share him with other men and

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women in whose lives he is not what I say he is in mine? Is what I have, whether little or much, being handled by me as a trust? Do I ask as I spend each dollar or each penny, "Is this a form of expenditure that will most glorify Christ and most advance his Kingdom?" Am I one with all others who call Jesus Lord? And am I willing to make secondary everything that must be secondary if the one central thing is Christ and he is Head and Lord of all? Do I pray as much as I talk about prayer? Is it in my life as much of a reality as it is a phrase on my lips? Do I really follow Jesus Christ, and am I willing to follow him anywhere,—there where to-night his heart must be, where the multitudes are for whom he died, scattered as sheep having no shepherd, and waiting for him?

What answer do I give to these questions?

TAKING SOLDIERS ALIVE FOR CHRIST

RALPH C. NORTON

*Tuesday Morning*¹

MANY of you are familiar with the fact that Mrs. Norton and I were associated with Dr. J. Wilbur Chapman for something like ten years. We were with him in 1913 and 1914 in Glasgow and Edinburgh, where we saw a blessed work of God. Then we wanted to go back to Great Britain for 1914 and 1915, and we did return in September. After the war had begun in August the work that Dr. Chapman and Mr. Alexander were engaged in was stopped for the time being. When after the work ceased I asked Dr. Chapman if I could remain, and he finally agreed after some hesitation. I cabled for Mrs. Norton, who was then in America, and she arrived and we worked together for about two months from Y. M. C. A. camp to camp, with our headquarters in Birmingham and London, addressing these men night after night in simple evangelistic services. We saw over a thousand professed conversions in something like twenty night services.

I can only give you an aeroplane view of what we have seen. After that work in the early months of the war we came back to this country and were at Atlanta, Georgia. I went to Dr. Chapman again and asked him if we could be permitted to go there that coming summer and work with the soldiers. He said, "I don't see how I can spare you because of the particular work you must do this summer." We considered it very carefully. On the 28th of March a year ago we resigned our positions. I heard Mr. Brockman of China say at Cleveland years ago, and have never forgotten it, that the ravens were not all dead. We stepped out without

¹ Mr. Norton's Tuesday morning address, which took the place of the Bible period, and his Saturday evening address, here given together, are not printed exactly as delivered. But it is believed that the substance of each talk is included, with some additions, and the two addresses form a continuous story of the soul-winning campaign among the soldiers.

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a penny, not a cent in view, and we had been receiving comfortable incomes.

I began to tell my friends throughout the country in May. In June the money was in hand, and we were off for Great Britain. We arrived on the 29th and soon began our work. Just at that time there was an order issued by the Department of War that forbade Americans to work in the Y. M. C. A. tents, and we began work in hospitals and on the streets, distributing Scriptures and doing personal work. I had descended from something of a public speaker to an ordinary street peddler. Dr. Wharton told me he believed the greatest opportunity in Great Britain to-day was in hospitals, winning wounded men to Jesus Christ. When I tell you I had what I believe were authentic reports when I left England three months ago that they had been ordered to prepare for one million beds, you can realize the immensity of the opportunity.

We went one day to a hospital, and my wife went to a lad and said, "I would like to give you one of these nice Testaments." He said, "Thank you, madam. I lost mine in the trenches. It was a great comfort to me there. I am glad you give me a new one to read in the hospital."

"Are you a Christian?"

"Yes, I am glad to tell you I am."

"Tell me about it."

"I am not a Christian like little Harry."

"Who was little Harry?"

"He was a boy in Gallipoli."

That was one of the most awful places in the annals of the war. The men were never protected from shell fire.

"He was a boy from Birmingham," the lad continued, "seventeen years of age. He used to go up and down the lines and encourage the boys who were lying there because he was a Christian boy and knew Jesus Christ as a personal Saviour. Whenever a boy would swear he never would say anything but it is said that the boys usually hushed when he was around. Before they were going to the outposts, the dangerous positions, he would say, 'Boys, read the Scripture and have some prayer, because we don't know whether we are coming back or not.' He was a great comfort to our company and our battalion. One day the news came down the line in

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the trenches that little Harry had been killed, and we did not believe it. We did not believe he could be killed, but after the trench hours were over we went back and saw his mangled body lying cold in death. We all cried. I believe there was not a man who did not shed a tear. He had a remarkable influence on that company. We did what we did for no other man. We carried him out one night, most dangerously for all, and buried him, and oh, how we thanked God for little Harry."

I want to tell you a little about the work on the streets. Any day you walk up the Strand or Regent Street to Trafalgar Square you see tens of thousands of soldiers in khaki. Some alive to the terrible temptation opened to them, many of them rushing headlong pell mell into awful destruction. One day on Trafalgar Square I walked up to a Welsh guard, as I knew by the insignia of the leek on his cap. I offered him a Testament. His mate was standing by and I began to talk to them in the same way. As I thought they were about ready for a decision a third Welsh guard stepped up. Of course, I changed the conversation just for a moment to see who the new man was, and what influence he would have on the present situation.

"I see you have given these lads Testaments," he said. "I wish I had one."

"It is the last one I have in my pocket."

When I was in the University I used to be considered one of the best-dressed fellows, although I made my own way through. Now, when you see me on the streets of London with three hundred Gospels in my pockets, I look more like a stuffed toad than a well-dressed man.

"Come to me at the Cecil Hotel," I said to the third soldier, "and I will be glad to give you one."

"Would you wait until I step to Charing Cross Post Office and mail a package to my wife?"

"Gladly."

Before leaving he added, "I wish my mates would become Christians. I have often pleaded with them to do it."

As he stepped across I said, "You have a friend to stand by you. When a man goes back to the barracks and joins the other boys and hears their curses and revilement oftentimes it takes courage to live for Jesus Christ among soldiers."

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Each one of those fellows put his hand in mine and said, "Yes, I will accept Jesus Christ as my Saviour." We went up to the hospital and at seven o'clock at night I took their pictures. They asked me to send them the pictures. That is the way I kept in touch with them.

You know the awful battle at Loos a year ago last September, when 80,000 British were killed and wounded. Those Welsh guards went in the trenches and fired until their guns were red hot. They knew the order would come to fix bayonets and charge. Soon it came, and out they went from that trench. Then came the sound of Gatling guns, the screech of shell and the whizz of bullets. Men fell right and left until hundreds had fallen. They were ordered to work themselves up to the top of a hill and dig themselves in. But not so. They wanted to do justice to their new regiment, and to the Prince of Wales, who was the one that they wanted to honor, and they pulled themselves clear over that hill and down, which was brave, but unwise. Then Sir John French did not come up and they were compelled to retreat. Those three boys confronted each other with neyer a scratch, and congratulated each other that they had not been hit. In a few hours came a second order. Up they went into the same hell of shot and shell, stormed forward amid fire and death, and one of the three writes me from the hospital and says, "I am slightly wounded, and —— fell with a ball through his head. How we thank God that you met us on Trafalgar Square and told us the story of Jesus Christ, because we believe he is with Him to-day."

I want to tell you a little about one other phase of the work in England,—in the Y. M. C. A. "huts."

I went to Hatfield, north of London, one night to the Y. M. C. A. secretary. They welcome us in the Y. M. C. A. huts almost without exception, but one night when the London secretary wired up to Hatfield and said I was to come up there and speak, the secretary said, "Come on." We knew that was not a very hearty welcome. It happened he had been a preacher at Oxford. He was a Presbyterian preacher. If there is anything colder than a cold Presbyterian I do not know what it is, and if there is anything better than a good Presbyterian I have never discovered that.

We arrived there, and I had with me a big lot of Testa-

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ments. We give a Testament to every soldier who will agree to carry and read it. When I arrived with that big lot of Testaments the secretary said, "Are you come to stay all night?"

"No, I am going back on the train at 9.15."

"What have you got in that bag?"

"Gospels and Testaments."

"The men don't care anything about them. I have got them here and they won't use them."

"All right, we will take them back to London to-night. They are not very hard to carry."

We went over to the tent. It was a stormy night. Those fellows were clerks from London. It was muddy ground all through there. Men's boots sogged and sogged as they came through it. We sat down and began a Gospel service, some simple Gospel message full of expressions the men like, about General Gordon and Lord Roberts and other soldiers who were led to Christ during war. We gave the invitation. Fifty-seven of those fellows put up their hands saying "Pray for me."

"If you mean it, I want every man to stand up and say not only 'I want you to pray for me,' but 'I want this night to declare myself for Jesus Christ.'" Fifty-seven men arose. I wanted to show my Presbyterian friend what God could do. I said, "If you really mean it in your hearts, come and bow down on your knees with me here in the mud." Every man came. "Let each man pray for himself." We waited a moment. Then I said, "I will pray for you. If you don't mean this I beg of you not to rise and put up your hands, but rise without putting up your hands. Every man who says to-night 'I will put my trust in Jesus Christ,' I want to stand on his feet and raise his right hand and say 'I will.'"

Fifty-seven soldier lads stood on their feet and put up their right hands, and in stentorian voices cried out, "I will."

We went back to the train with an empty bag. My friend was disappointed. He had been in five camps and had not seen a move. He said, "Mr. Norton, forgive me. From this time on I will have a different view."

We went one night to Epsom. Mr. Sweethill, the Secre-

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tary, said, "I am sending you to the most difficult place in England."

We went down there and the secretary, or chairman, was a young fellow about nineteen. He did not want us. He did not want any kind of Gospel service. He had only been there a few weeks. The real man was away and he was put in temporarily. Finally a Baptist minister came around who had been assisting, and prevailed on him to let us have a service. He said, "Now, for goodness' sake don't sing any Gospel songs. Don't give them a Gospel sermon."

I did not know how to do anything else. He finally began to tell me what to do. "Look here, lad," I said, "I am forty-six years and you are nineteen. I have talked to college men all over the world. If this is a failure to-night the responsibility will be mine and not yours."

I did take them a little with guile that night. We started to sing "Abide with Me" and slid off into Gospel stories. Finally I said, "What song would you like to have sung?"

They were all University and School men. One University man said, "Nazareth."

"I regret we have not the music here." Mrs. Norton sang and played and they joined in. Then I gave as straight an invitation as I knew how. About forty-five or forty-seven men were in the room, and between twenty-one and twenty-five University men came forward, gave me their hands and said they would put their trust in Jesus Christ. The boy who asked for "Nazareth" was the first boy on his feet. A Scotch lad from Belfast, Ireland, walked to the station and carried my heavy bag, and with tears rolling down his cheeks said, "I have got away from God and want to come back."

Let me close with this story that illustrates the power of the Scriptures; some of you have not yet realized how wonderful that power is. I was in Edinburgh one day when a man stopped me and said, "You will be glad to hear the story of one of the Gospels you gave away." This boy was in one of the Scotch regiments in the trenches, and he and his pals were a wicked and godless lot. A shot went through the neck of one, and he knew he had not long to live. He turned to one of the others and said, "Mate, what do you know about God?"

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"Well, mate," he answered, "I don't know anything more about God than you know."

There seemed to be no one to help the dying man. Finally the man first addressed said, "Before I left London someone gave me one of these books, and I think it is a Gospel, and may be it might help you." He pulled out the book and opened it; in this Gospel many passages telling of the plan of salvation were emphasized, and the soldier's eyes fell on one of these black-face portions; he looked at it and said, "Why, mate, I never saw it like that before; it is all clear to me." And in a few moments the other man said, "Yes, I trust Him." And the blood kept flowing, and soon he fell away. That is one of thousands of men who have found the Saviour through the Book.

THE HEART OF THE BELGIAN SOLDIER

RALPH C. NORTON

*Saturday Evening*¹

WHILE occupied in our work among the British soldiers in London we saw many men with different countenances from the British soldiers, and wearing different uniforms—of blue. "Who are these?" I asked. "Belgian soldiers." "They speak French, don't they?" "Yes."

I knew nothing about French. I went to a group of men and began to give them Gospels and Testaments in French. The boys would look at me, and begin to feel in their pockets for a penny or two. They did not know what to do. I went to the porter at the hotel and asked him how to tell them something. I am a college graduate and do not know one language well; the porter is not, but he knows five. I asked him how to say, "Accept this, please."

The first Belgian I talked to was a boy named Pierre. I said, "Accept this."

"Thank you," he answered in perfectly good English. "Can you tell me where to get some postal cards?"

I took him up and bought him some. We went to the hotel. He told me he was shot through the neck, and how he lived he did not know. "I was lying on a cot in Southampton Hospital for three months. A chaplain came by who knew a little French and told me the story of Calvary. I had never heard it before."

All they know is Jesus Christ as a dead Saviour, a powerless Saviour, not King and Lord, or they know him as the babe in the manger, but not with power; so they told me again and again. I gave him Gospels and Testaments at his request, and he went back and distributed them. I continued the work, giving away Gospels and Testaments at Charing Cross. I had a boy give them on the Continental train when the continental passengers went over. Some laughed at me and some sneered at me. I walked up to a soldier one day and said, "Accept this." He said in English, "Thank you."

¹ Refer to the footnote on page 219 regarding this address and that which precedes it.

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Very kind of you." Then he said, "Could you give me some of those, the evangel of John, to take back to the trenches? My comrades would love to have them."

I took him and got Gospels and Testaments for him. I tried to buy him chocolates. He said, "All right for French soldier, not for Belgian." I tried to buy him fruit, and he refused. But I compelled him to take a basket of fruit. He began to write for a hundred, a thousand, ten thousand Gospels. We picked up fifty boys like that, each man a center of influence, telling the story of Jesus Christ to his comrades in the trenches.

We wanted to go to the front. Every one said it was impossible. We tried for six months. Our own ambassador tried the secretary of this and that. My wife is a great woman, because she walks with God. She tried to get to Lord Kitchener one day. She got as far as his secretary, who turned her over to the Chaplain General. He wanted us to go to Germany. We were afraid of being bottled and did not go. God was leading all the way. For six months we prayed and worked, then we quit working and began to pray more.

We gave away rubber boots, socks and all sorts of things for soldiers, just to win them to ourselves. Moody used to say if he wanted to win a man to Jesus Christ he must first win him to himself. We have had fifty boys doing work in the trenches. Madame Vandervelde, wife of the Belgian Secretary of State, heard about the humanitarian side of our work and said, "What can I do to show the appreciation of the government?"

"Nothing but to give us a larger opportunity."

"What could I do for you? I know you are going to ask the impossible."

"Yes, we want to go to the front."

"That is impossible. I am going to France next week and will take it up with Baron ———, Secretary of War, but I hold out no hope."

She came back in two weeks and brought a passport, an answer to prayer. Influence would not get a man there, but God can get him there. We were on deck crossing between Folkstone and Boulogne, the only civilians on the boat, four airships above, two rapid destroyers on one side and one on the other, a cordon of merchant ships and nets on each side.

The Heart of the Belgian Soldier

I am used to Zeppelin raids, but I was a little scared crossing the English Channel. I had been scared in other ways before, but it was calm this time. We were at Boulogne and then at Calais and passed through three detectives, French, English and Belgian. If you want to know what scrutiny is do not hunt it in Webster, but go over there. We passed through the most awful scrutinizing examination at Calais, and when we got to Boulogne they pulled us off the train and gave us a bad twenty-four hours. The Germans have the ability to send shells twenty-one miles and hit that city, and we saw some of the effects of it, and did not want to be hit. We went out the next day to the front. Passing our examination we arrived at the little strip of Belgium yet unoccupied by the Germans, where the King and Queen were. Rooms had been engaged in the hotel. We had written to our boys and asked them to come, and the first day we met some of them. They began to come to our room every night for prayer meeting. When we got there we had this surprise. We looked at our passport and found that it said two days.

The boys had told us, "If you could only come and see the work in the trenches, see them reading Testaments and Gospels, see their changed lives, see the prayer meeting,—how your American friends would thank God!"

That is why we wanted to go. But in two days we could not see our boys. A few of them came. We had an introduction to Captain ——, of the Engineers, a wealthy man before the war, the head of the Secret Spy System. He said, "I can do nothing for you. You have something no one else has. Now you are asking for more." He did not say it as a criticism of us, but rather smiled at it.

"Yes, but we want more. We must see these men."

He said, "Impossible."

"We want to go to the first line trenches."

"Beyond reason. No one can go. Absolute military orders."

When the day of our departure came we were packed to go at 6.30. At 6.45 the Major of the Queen came and said, "You are asked to wait on the Queen at once." Waiting on a Queen does not mean waiting, it means going at once. We went outside. They had two limousines ready for us, English and Belgian. We jumped in the Belgian machine and went to see the Queen. We were escorted into a large hall; then

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we were ushered in before the Queen. To my mind she is the heroine of this war, and her husband the hero. She shook hands with me as you would if you were from Indiana, where I come from. She shook hands first with Mrs. Norton and then with me.

"Are you leaving our soldiers?" she asked. "You have been very good to them. Tell me about it."

We sat for twenty minutes and told the story. Finally my wife said with the intuition of a woman, "Your Majesty, we are deeply sorry we have to go."

"Why?"

"Because we are compelled to leave to-night."

"You know what military orders are. I am practically powerless."

Finally my wife pulled a letter out of her pocket. This was from a boy I picked up on Trafalgar Square with an English half penny in his pocket and told him the story of Jesus Christ. Mrs. Norton asked the Queen to read that letter. It began, "Dear Father and dear Mother, my commandant gave us the privilege to come to see you to-morrow or next day."

"They surely love you."

"We love them, your Majesty."

She never rose until we rose to depart.

She said, "How long would you like to stay?"

I said in a kind of brazen way, "If you could give us a week, how thankful we should be."

"Don't leave the hotel until you hear from us," she answered. Within half an hour her major was back with a little memorandum that said, "You have the privilege to stay ten days." The boys began to come and began to have prayer meetings every night. I wish you could hear boys pray that never heard an extemporary prayer before. Their tunics were almost always wet with tears when they arose. We were there ten days and gave away Gospels and Testaments by thousands, ten thousand or more in all, and were compelled to leave. Mrs. Norton had not gotten to the first line trenches, and we did not see Peter, our chief apostle of the trenches. "If you go to Le Havre and see the Minister of War he will give you the privilege," they told us. We knew it was to get us away. But we took a chance and got to Havre. Our friend the Minister of War was there. He is

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a socialist. A socialist in Belgium is not so much a man with a social program as a man who rebels against the injustice of the Church that out of seven million five hundred thousand has left between one and two million illiterate people. He is our friend because he wants enlightenment to come to that land. He said, "I will give you a letter to Baron ——." He sent us an order, "Go to Paris. We will soon have word back for you to go." We felt that was another shunt. We went to Paris, and there Secretary Vandervelde had written a letter in his own handwriting to General Wielemans, Commander-in-Chief, asking him to let us come back, and sent it to Paris. My wife had this answer to prayer, that we should get back to Belgium, to the first line trenches, and see Peter.

Two days after that there came a telegram from General Wielemans saying, "You cannot go back again. You have been there once." "What about prayer?" I asked my wife.

She said, "I am trusting God, not General Wielemans." Three days after that came a telegram, "Come on." So we got to the front, and were there two days. We knew that did not mean seeing the trenches, but my wife knew she would have the answer to prayer. They delayed us two days. The second day our friend, Captain Thys, came to see us. We had written to him. That was after the General had sent the telegram. We wrote to Secretary Vandervelde. He made the telephone wire hot telling what he thought of it. The General opened up his heart after that and let us come. A three days' extension was given us. On the second day word came, "To-morrow Mrs. Norton will go to the front line trenches. Our brave boy Peter Van Koeckhoven will come that night or that day."

The officers there said my wife was the only woman except the Queen of Belgium who had been to the first line trenches, despite some newspaper reports. That night two or three of our boys came up, and we prayed with them. We sat there and about eight o'clock I said, "I wish Peter would come." I believe we love him more, or at least as much, as if he was our own son. There came a rap at the door. I sprang for the door, and said, "Peter, is this you?"

"Yes, it is I."

As far as I recall I had never kissed but one man before in my life, but I kissed that boy in true French style on one

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cheek, then on the other, then on the mouth, and so did my wife. Then he told us his story. I wish I could tell it all. I want to tell you enough for you to see what God can do. That is the boy I picked up who went back with Gospels and Testaments. As I sat with him that night I heard of his fresh life. I wormed that out of the boy. I said, "When I met your second convert, John, he told me you had over a hundred men on your list who accepted Jesus Christ. How is it to-day?" I could hardly get him to show, so modest was he. When he opened that book I saw number 323.

That boy had been on the line less than eight months and had had the joy of winning 323 men to Jesus Christ. If his converts are like John, I know no finer kind of men anywhere. "You must have something to eat," we said to Peter.

"I don't want anything. I had never heard this story of Jesus like that Gospel told it to me. Tell me about it to-night again. It is such joy. I believe I would have gone insane had it not been for that story."

He had married a wife two months before the war and had practically never heard from her since, as most boys do not hear from their families in that country.

"Peter, aren't you tired?" I asked him.

"No."

"How far have you walked?"

It was a day of alternate sleet, snow and rain, with mud everywhere. He said, "Twenty miles."

"What have you had to eat?"

"Sufficient."

"What?"

"Two small cakes."

He wanted to know the story of Jesus. We had a University boy who walked twenty-five kilometers and back again the same day to hear the story. How many of them in Pennsylvania have done that in the past year? We talked until twelve o'clock. I said, "Now, Peter, you must go to bed."

"I will go out and sleep with the boys in the straw."

"Never. You are going to sleep in the best room in the hotel."

For fear some of you who sent money through The Sunday School Times think I am spending money for hotel rooms, I

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will tell you it cost thirty-eight cents, and I paid it out of my own pocket. He went to bed. We prayed and thanked God.

We wanted him to go to the trenches with us to-morrow. My wife went out, and that courteous French Commandant made an extraordinary bow to the American lady. She said, "Would it be your pleasure to grant me one favor?" In that true French style with a true French courtesy he gave a sweeping French bow and said, "There is nothing I would not grant you," despite the fact that military orders would not permit him to grant anything.

"Let Peter Van Koeckhoven go along as my interpreter."

He said, "Gladly."

So we were off for the front with Peter inside the limousine and the Commandant sitting outside and showing the passport every hundred rods, and we had a prayer meeting and thanked God for that day.

I will not tell you about the shot and shell. It is the same old story. My wife was just as courageous under that as any one. We had the experience of being with the boys. Listen to this. To-day we have got one hundred and twenty-five Belgian boys who are centers of influence, telling the story of Jesus Christ, whom those men do not know. Ninety-five per cent. of them had never seen a Gospel or Testament before.

There are 30,000 interned Belgian soldiers in Holland. We have ten or fifteen men over there. I speak carefully when I say that their letters are apostolic in their tone. We received letters in one day asking for Gospels and Testaments in French, Arabic, German, Italian, English and Croatian from the camp at Malta. In the camps in France the Belgian soldiers cannot go back home because their homes are invaded. There they are bound.

The Belgian has had no real opportunity for five hundred years to know Jesus Christ. He knows nothing about the power of the Gospel. I believe I speak carefully when I say this is God's opportunity for Belgium, and if that opportunity is not taken advantage of now it may never return. In Belgium after the war you will be able to continue to do a great work for God. I expect to take soldier boys and go through Belgium and tell the story of the Gospel, put a mission hall in some empty building or hut and use those

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boys who will come back with a message from the trenches that will be listened to when they tell the story of Jesus.

May I close with a story to show the power of the Gospel? The other day Peter wrote to us and said, "Dear Father and dear Mother, one of our boys who accepted Jesus Christ was wounded the other day seriously. I was near him."

Peter is a great tall boy, the finest man physically in the regiment, and they say the man most beloved in all the regiment.

"This boy was wounded," Peter's letter said. "I took him across my shoulder, the blood descended all over us both. Father, I have not shed a tear since I have been in this army, but since we have been here and talked about Jesus Christ, when I get alone back to the trenches I am going to have a good cry because of His wonderful love for me. I picked this boy up and was carrying him back, his two hands in my left hand, his legs over my arm. The sea breeze from the ocean seemed to bring him to. He said, 'Is this you, Peter?' 'Yes, this is I.' He said, 'Oh, Peter, how I thank God for the day that you gave me that Testament that told me for the first time the story of Jesus Christ.' Then he said, 'Peter, during this time of unconsciousness, those passages have been going through my mind and heart. How I thank God for it.' Then he said, 'O, get me to the rear as soon as you can into the hospital.' 'Why,' I said, 'are you suffering so?' He said, 'Yes, I am suffering indescribably, but that is not the reason. Get me to the hospital that I may tell the story of Jesus Christ to some of those lads who will never come out, and tell the story to the other fellows that they may go back to tell of Jesus to our boys who know nothing about his great love.'"

QUESTIONS AND ANSWERS ON VICTORY

A Question Meeting—Saturday Afternoon

CONDUCTED BY MR. TRUMBULL

“AND this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him” (1 John 4: 14, 15). So now let us go on in the confidence that He is here and will lead our meeting.

I suggest that we take our questions in the order of the two conditions of the victorious life that we have been studying during the week; surrender first, then faith. Has any one any question about surrender?

Question: Is it possible for a Christian to imagine almost impossible conditions, and then try to meet them?

Answer: It is a common mistake, to set up some hypothetical situation and then say, “I do not know whether I could meet that or not.” Someone asked Moody if he had dying grace; he answered, “No, I don’t need it; I have living grace.” We do not need to ask Christ for grace for some future and hypothetical condition that might conceivably arise to test us. Yet at the same time we must remember that surrender, while it often may hinge on surrendering some specific thing, or person, or habit, is still at the heart the surrender of *all* things; yielding up our very will and self to be done away with. When that is done, we shall not be troubled about possible trying situations in the future; we have met them in advance by giving Christ *everything*.

Is there anyone here who is honestly troubled about the question, “Have I really surrendered all, or not?”

(Several hands raised.)

That need not trouble you, though it is evidently one of Satan’s common ways of confusing and hindering us. For you can readily settle the question, once for all. Do you now know of anything in your life that you are consciously withholding from God? Do you know of anything that you believe he wants you to do and that you are refusing to do?

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If to such questions as these you can say "No," you have settled the question of surrender. Unsurrender is a conscious withholding of something you believe God wants. Surrender is limited to the sphere of your consciousness. You are not responsible to-day for something you do not know anything about. Next week God may tell you of something he wants from you; and if, when he shows it to you, you do not then surrender it, you are responsible. But if you can say for to-day, "I know of nothing that I do not now put wholly at the disposal of my Lord," you have settled the surrender question. As a rule, the fact that anyone is asking that question, "Am I really surrendered?" is evidence that he has surrendered. Those who have not surrendered usually know that they have not—if they think about the matter at all.

Question: Is it possible to say we surrender that which we do not know about until God reveals it? Can we make a covenant with Him that covers and includes all life, as the marriage covenant does? Cannot we say that we put our all at his disposal, so that when, in coming days, he reveals things to us that we had not thought of, we may say they are "all in the contract"?

Answer: Yes; that is true surrender; yielding up yourself and your will.

Question: If you surrender all, can you make mistakes, can you be tempted?

Answer: You certainly can. Surrender does not mean an infallible judgment or untemptability. It does not even insure victory. Surrender is only half, the negative half; in order to have victory we must add to our surrender faith.

Just a word further on settling the surrender question once for all, as a soldier who has enlisted for life. You go to God and say: "Here I am; I have a few possessions, here they all are; myself, my possessions, my plans, my life, and above all, myself—all that I am and all I have I put at thy disposal for time and eternity." If you do that and mean it you can count the surrender question forever settled.

We had a striking illustration given us last year by Dr. Griffith Thomas, of an old negro who was fighting for victory and kept getting into trouble, failure again. He would surrender, honestly, then would go along and fail again, and then the devil would come at him and say, "You never did

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surrender; you thought you did, but you didn't." So the poor old fellow would do it all over again, and then fail again. One day he went to the woods, and prayed, and surrendered his life up to the Lord; then he took a heavy stake and drove it into the ground; and he said, "Lord, that stake means that I have surrendered everything." A few days later something happened, and the devil came at him as before, and told him he hadn't surrendered. "Come here, devil," he said; and he went out into the woods. "Devil, do you see that stake? Devil, I surrendered the day I drove that stake. Now you stop lying about it."

Drive a stake somewhere, if you have to, to mark your surrender; then point the devil to it the next time he tries to torment you. And let us recognize that we need not give much thought to the question of surrender after we have once settled it. Christ has accepted our surrender, and is doing the work for our victory. That brings us to the second and only other condition necessary for victory,—Faith, or letting Christ do it all.

I have a letter here which states so plainly and simply, in a quiet, business-like way, how anyone can step right into the whole miracle life of victory, that I want to read it to you. It came to me from a Y. W. C. A. secretary:

"Since leaving college and taking up Sunday-school work some ten years ago I have been a close student of the Bible. During these years I have seen all the fondest hopes of my younger life (perfectly legitimate hopes) dashed to the ground and broken into irretrievable pieces. (I am still having to pick my way among those sharp fragments—sometimes very painfully.) I know from experience what it is to drink the very dregs of disappointment—to cry out in anguish for the possible passing of the cup.

"I was too proud to discuss my troubles, and, in fact, I found no one in my acquaintance who seemed to have anything more than I myself had. But from certain things I had read I deduced that others had *the* thing that I needed—the Victorious Life—the kind Paul had and in which he was 'content.' I finally decided that if others had it I could have it—had a right to it—sinned if I did not get it. Having gotten to this point I was ready to follow directions.

"I unreservedly gave myself, body, mind, and soul, into the possession of Jesus Christ, to use and direct in accordance

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with his will, and then I simply awaited results in perfect faith that he would do for me just what you said he had done for yourself and others, in accordance with his promise. I soon realized that I was (and still am) *one of those others*. In my gratitude I am pointing the Way to many young women (and any others opportunity affords) whom God so mercifully has brought me in contact with. Thus the circle is ever widening."

She believed *before* she experienced it—that is what we all have to do. Christ says to us, "My grace is sufficient," and you are to know it *because he says so*. He means what he says.

Let me read another letter:

"It is an entirely new thought to me that it is *Christ's* responsibility to bring me into, and keep me in, victory, after I have surrendered to him absolutely; and the realization of this truth brings joy. For I have never doubted his faithfulness to me, but always despaired of bringing myself into the right attitude to receive his fulness, which I thought was *my* responsibility. How wonderful to realize that he will do that for me!

"Indeed I will gladly 'rest the whole case there, on Him.'"

Don't try to work up the right faith,—you cannot do it,—it is Jesus who is the creator and finisher of your faith. Just tell the Lord Jesus that you know that he is true, and rest on that.

Question: Does one's vocation in life condition his spiritual life?

Answer: What situations or callings in life are too much for Christ? Name a few!

Questioner: I do not think I can name any.

Answer: Praise the Lord! That is all we need to know. If we cannot think of a situation that is too much for Jesus Christ, let us not go any further. The thing we must do with every problem that arises is to put it right up to Him. People say, "But don't temperaments differ?" Is any temperament too much for the power of Jesus Christ? People say, "I can't have victory when I am 'all in,' with my nerves 'all gone.'" Is the nervous condition of your body too much for Jesus? Is he stronger when you are physically fit?

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Question: Is spiritual growth not greater when you are asleep than when awake?

Answer: Is Christ greater when you are asleep?

Question: But he has all the more chance at you when you are asleep.

Answer: Not a bit more. Christ never accomplishes spiritual results in a person except through that person's will,—we are not automatons. Christ does not give a spiritual blessing to a person apart from that one's will. In sleep the will is quiescent or irresponsible. Christ forces no spiritual blessing upon a person whose will is not responding. If you go to sleep victorious you will wake up victorious; if you go to sleep defeated you will wake up defeated.

Question: I surrendered Monday night; I trusted the Lord with my whole heart. I had my Bible reading and prayer this morning, and then right after that something happened and made me cross. It seemed strange, after Bible reading and prayer, for that defeat to come so quickly. What was the trouble?

Answer: There is only one answer to that; somehow you were not trusting Christ, as you failed. Christ had not failed; the only thing that can get us out of victory, when we have surrendered to Christ, is to cease to trust him wholly. Possibly you were trusting in your Bible reading and prayer instead of in Christ. We must never feel that, because we have had a glorious time in Bible study and prayer,—now we are safe. It is in *Christ* that we are safe. But if we should slip, the only thing to do is to accept his forgiveness for the slip, and praise him that he is now working again the whole miracle of victory in us.

Question: Does Satan make special attempts just after a time of spiritual victory?

Answer: Yes; that is a time to be specially remembering Jesus Christ.

Question: I have had that experience, of being on the mountain top, and then suffering defeat. Can I truly claim to have the victorious life?

Answer: No one, of course, is having the victorious life *while* he is being defeated; but he may have had it just before,

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and he may have it just after, defeat. The victorious life is always a matter of the present moment. It is always and only a moment by moment victory, depending on our moment by moment faith. No one can take victory for a season. We can be held in continual victory—do not think that the life of unbroken victory is simply a dream, an ideal; it is a blessed, practical, day-by-day possibility; it is the offer Jesus Christ makes you if you entrust your faith to him, let him sustain your faith, without nervousness or anxiety, without trying to “concentrate” your mind for victory,—you never can do that. We are just to trust Christ and remember that he is meeting all our needs.

As for failure,—as they say at Keswick, if you do fail, shout victory! That is, claim instant forgiveness and restoration, by faith in Christ. This is not a species of auto-hypnotism, or New Thought; it is simply remembering that “if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1: 9). We do not even have to take the time to say, “Lord, forgive!”—it can be done in a lightning flash of our thought. Do not spend even seconds of time over a failure; if you get on “thin ice” do not stop to examine the ice or yourself: shout victory and look to Jesus, praising him that he is victorious in your life.

Question: Do we have to be constantly, moment by moment, thinking and praying,—have the thought of victory and Christ consciously before us all the time?

Answer: No, that would be impossible, because there are so many other things that He wants us to do and think about. The moment-by-moment faith does not mean a constant, conscious thinking of Jesus, but a habitual acceptance of the fact that Jesus is moment by moment thinking of us; that he never forgets us. So in a sense we can safely forget him, so far as the mere memory of the mind is concerned—for it would be impossible to remember him all the time in a definite act of the consciousness. We do not have to keep him, he is keeping us; we are not holding his hand, he is holding ours; the whole emphasis is away from what *we* are doing, and toward him and what *he* is doing. The life of “prayer without ceasing” is simply “the life that is Christ;” if we accept him as our life, our life becomes the life of prayer in him.

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Question: I have sought to, and as far as I know I have fully consecrated my heart and life to God, but still I find great anxiety and care pressing upon me as regards the affairs of this life.

Answer: Have you definitely accepted Christ as your victory in this matter?

Questioner: Yes, as far as I know.

Answer: You must not say "as far as you know;" you must say "yes" or "no"—either you have or you have not fully accepted Christ as your victory. Rather, I will not even say, "Have you?" but, "Do you now?"

Questioner: By the grace of God *I do now*; I have not done so heretofore.

Answer: That settles it. Jesus is meeting all your needs now.

We can all take it just as quietly and quickly as our friend here did, and the miracle will instantly begin, and go on, and on.

Question: If in the victorious life Christ wins our victories for us, how do we grow in grace?

Answer: Some one has said we do not "grow into grace," but we must indeed "grow in grace." You step into grace in a single moment of time; then you are in grace, just as you are in the atmosphere; and from that time on, being in grace, you can grow and grow as long as you live. We may grow in increasing appropriation of grace, by learning more and more of God's offers.

Now I will ask Mr. Oliver R. Heinze, of the Christian Life Literature Fund, Philadelphia, to tell us what he has found to be the secret of the life of continual victory. It is one thing to have complete victory at any moment over all known sin, another thing to have continually complete victory. To have victory, and then, through the failure of our faith, to slip up, does not mean that our victory was not complete while it lasted. But we hunger not only for complete victory for a time, but for unbroken victory as well.

MR. HEINZE: We want to thank the Lord for the wonderful privilege he gives us in living this life, and the wonderful power of his presence in our lives from morning until night, every day in the week. I had to learn my lesson over several

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times before I seemed to get hold of the secret of living in sweet fellowship with Jesus. It is just this; it is Jesus, not only by our side all the time, but Jesus within us, by his fulness meeting every demand, every moment, and as every occasion requires.

It is most difficult to put into language the thought I have in mind; but, for instance, I am walking along in the Christian life and Satan will throw some dart at me, try to take advantage of me by some terrific temptation. I have learned that if I stop to consider the temptation, to get into an argument with Satan about it, allow him to have an interview with me, failure is bound to follow. It seems to be a common thing for people, after they have surrendered and had a large measure of victory, to allow Satan to come and have an interview with them. If we can prevent the interview we do away with the disposition, the first step, to defeat. So in my own experience I have learned this, not to argue with Satan, not to try to grapple with the difficulty theoretically, but instantly to say, "Jesus, help me," and somehow the victory comes right then, and I go right on rejoicing. I do not know how to tell you how it is done, but I just feel that I am in God's hands, and feel the power of the Almighty lifting me over the hard place and carrying me through the dark places. When I come where I cannot see the way I just look to Jesus, and I seem to fly through the darkness, and all of a sudden it is brightness again. Instead of looking at the temptation or the difficulty I look to Jesus, and in a fraction of a second he lifts me over it. It is supernatural, it is glorious, it is a miracle from heaven.

I have been in places sometimes where it seemed as though I must go right down, and I looked to Jesus, and it is as if he raised me bodily almost,—that is the feeling I had. We want to trust him absolutely, let him work in us the miracle of faith, and we can laugh at all dangers. Devils fear and fly when we mention the name of Jesus. Temptations scatter and vanish at his name. At times it seems as if I am surrounded by devils; I just say "Jesus," and there is a great wall of light around me, the presence of God.

He is our victory. All temptations, all problems are solvable in Jesus. He is the remedy for all troubles, there is nothing that he is not equal to. It does not depend on our

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will-power, our education, or culture; if we just have enough sense to trust Jesus we can get through the difficulties quite as well as the man who has D. D. and LL. D. after his name.

And it is so real. Sometimes Jesus seems as real to me as though he were beside me as you are. I believe God wants to be more of a reality to people than he is to some of us. If we only had that simplicity of faith that would just believe that he is actually and literally by our side! He wants to trust us with more power, more of himself, to be in our lives as a reality, not a theory; his presence with us is not a theological or religious theory, it is an actual fact. It is hard to explain, but it is easy to have.

Just reach out and take him; just open the door as he stands and knocks; just let him put his arms around you and hold you forever.

THE GOSPEL FOR THE MODERN JEW

DAVID BARON

Closing Sabbath Morning Sermon

I AM going to ask you to join me in considering a passage from the book of Jeremiah, chapter 30, verses 12 and 13: "Thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines." Then lest the nations should mix themselves up in God's controversy with his own people there is put in this warning: "Therefore all they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." "For I will restore health unto thee, and I will heal thee of thy wounds, said the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after."

In the midst of a glorious prophecy concerning Israel's future, consisting of chapters 30 and 31, occurs this paragraph, which gives a graphic picture of the present condition of the Jewish nation; and how sad, how dark is this picture! I find many Christians who are fond of drawing dark pictures about the Jews, their present and their future; they could not possibly draw a darker one than is here painted by God's hand. The figure presented is that of a sick man afflicted with a grievous malady, for whom there is no available remedy, and not only so, but his friends and lovers, from whom he might have expected some attention and compassion, have all turned from him. It graphically portrays Israel's condition among the nations, and also his spiritual condition in relation to God.

It is particularly of the spiritual condition that I want to speak this morning. I wonder if you have ever looked with eyes enlightened by the word of God upon this sick man, the Jewish nation, in its present condition. My dear friend the late Adolph Saphir used to say that only truly spiritually-minded Christians can take a real interest in the conversion of the Jews. Christians of a lower degree of spirituality, and even unconverted people, may take an interest

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in missions to the heathen, by reason of the beneficent, civilizing influence of the Gospel, but in relation to the Jews they say, "Why need we trouble; they are not barbarians, they do not need civilizing, they are a highly intelligent people; besides they believe in God, they have the greater part of the Scriptures in their hands; they are for the most part a moral and highly religious people."

A number of years ago I was present one Sunday morning in one of the non-conformist churches in a Midland town in England. The pastor of that church, who is now president of a college, who knew I was there, and knew to what my life was devoted, went out of his way to speak against Jewish missions in the course of his sermon. According to him—he was one of the modern theologians—the Jews are good enough as they are. He said, "Why, you might as well have a special mission to Baptist ministers." I have thought that in these days there is need of a special mission not only to Baptist ministers but to some Presbyterians and Congregational and high Anglican brethren as well, to bring them back to faith in God and in his Word and to loyalty to the Lord Jesus; because no one who has faith in God and believes the word of Christ would reason after that manner. The answer of God in reference to such talk is contained in this paragraph in the words, "Thou hast no healing medicines." Out of Christ it is not so much a question of what men have as of what they have not. I am often very sad at heart when I meet professing Christians, charming people, noble minded, yet lacking one thing, the true knowledge of God in Christ. I am sad because it matters not what they have; if they have not Christ they have not Life.

Let us look for a few moments at what the Jews are supposed to have, and see what it amounts to—of what spiritual value their present possessions are. The Jews believe in God; but what does their present-day belief in God consist of? It reduces itself, if you examine it, to an abstract belief in God's existence. It is fearful to contemplate the fact that even the most religious Jew knows nothing of personal communion with God. They have many prayers; they have liturgies; they have many religious books; millions of Jews in the world devote their lives practically to religion; yet they know not God; they feel themselves that there is something between them and God. There is a pathetic confession

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in the Talmud to this effect—"Since the destruction of the second temple, an iron wall is raised up between Israel and their Father in heaven." There is no direct access, no nearness, no communion between their souls and God. The belief of the Jew in God is not of that kind defined by the Lord Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We profess to believe in the word of the Lord Jesus, and this is one of his words, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." There is no living knowledge of God apart from Christ. We who know God in Christ know that, we who by the grace of God have been brought out of Rabbinism know it in a special manner; we know what our so-called religious life was before, and we know the blessed glorious change of looking into the face of God through Christ and saying, "Abba, Father."

Then the Jews have a Bible, the Old Testament. But of what value are the Scriptures to them if they testify not to them of Him in whom alone there is life? It is not in the letter of the Scriptures that salvation lies, else those scribes and Pharisees to whom our Lord spoke would all have been children of the Kingdom, would all have entered into eternal life.

Let me tell you a little incident in my own missionary experience which aptly illustrates the present position and attitude of the Jewish nation in relation to their own scriptures. A number of years ago I was on a mission in a northern town in England; we made a special invitation to the Jews on a particular Saturday afternoon to meet us for discussion of the claims of Christ, and a goodly number came. Among the audience was a rabbi. But I soon found that the object for which they came was not to discuss with me or listen to me, but to confound me, to try if possible to drive me out of the place. I was conversing with some of those who came early, before the room became full, on the last verse of Daniel, and they asked me to explain that passage; as the others came this proceeded, and as I went on with my explanation they jeered and scoffed and some of them used blasphemous expressions. I had a small Hebrew Bible in my hand as I was speaking. At last I stopped and held out this Bible to the rabbi who sat near me. I said,

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"You are dissatisfied with my explanation of this passage; perhaps you will be good enough to explain it to us, and I will gladly listen to you."

He brushed my hand aside with the book, saying, "Explain it! We cannot explain it; it is sealed."

Then I took the little book and handed it to a young Jew who sat near me. I did not know who he was. I said, "Perhaps you will explain it?" This man also brushed my hand aside, saying, "I cannot explain it; I am not learned."

Then all at once in a flash there came to me a passage in Isaiah, chapter 29, which so graphically illustrates the present position of the Jews in relation to the Scriptures, and which was there and then illustrated before my eyes: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep," and then, "And the vision of all (or the whole self-revelation of God) is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

That is typical of the attitude of rabbinic Judaism in relation to their scriptures. I want you to know something of the spiritual condition of the Jewish nation, that your hearts may be drawn out in compassion for these people through whom your best gifts have come to you. The Old Testament has become to them as a volume of the scroll of a book that is sealed, and there is but one who can break the seal, and that is the Lion of the tribe of Judah. I am afraid we are forgetting that old truth, so often repeated, that the New Testament is the only key to the Old; that there is no proper understanding of the Old Testament without the light from Calvary, from the history of our Lord Jesus Christ. The late Chief Rabbi of Great Britain preached a sermon in Oxford shortly before his death against the "conversionists," as they call us missionaries,—it is a term of reproach, but we are not ashamed of it. He said, "These are very peculiar people. They read the Bible at the wrong end; they read the New Testament, and then come with their preconceived notions and read into the Old the things from the New."

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He did not know that he was uttering a great truth. It is only in the light of the fulfilment set forth in the New Testament that we can truly grasp the significance and meaning of the types and figures of the Old. But Israel has thrown away that key which alone can unlock the truth to them, and what wonder that the volume of the book, the whole vision, the whole self-revelation of God is to them a volume that is sealed. So everything that they are supposed to have, their religion and their morality even has become a snare; instead of being humbled by the law as God intended, so as to make them long and cry out for the promised Saviour, they have been nurtured by the rabbis in pride and self-sufficiency, and to this day it is true that they, being ignorant of the righteousness of God, go about seeking to establish their own righteousness, and their very religion has become a hindrance and snare to poor Israel in their present unbelief and apostate condition.

But I do not want to occupy all your attention with this sad picture. You may say, We agree that the present condition of the Jewish nation is very sad, deplorable, helpless, but there is no healing medicine for them; does it not say in this very Scripture that their condition is a hopeless one? Do you notice this impressive word incurable? That is what Christendom has, so to speak, caught at; that is what the churches have believed with regard to taking the Gospel of Christ to the Jews; they say, "It is a hopeless task; what is the use of trying?" How often have I seen in nominally Christian papers the slanderous falsehood that it takes I do not know how many thousands pounds to convert a Jew. You have doubtless heard it repeated how difficult it is to convert a Jew. Even if it were true that it cost so many thousands, if I had them I would gladly sacrifice them to save one soul; but that is ignorant talk among the anti-conversionists, often taken up by ignorant professing Christians. The Reformers, who did so much to bring doctrinal light to Christendom, lacked the prophetic vision of the future, and because they did not see the whole Jewish people turning to Christ said it was hopeless to attempt to do anything for them. "Thy bruise is incurable." My friends, just look at the whole Scripture here, and you will see something remarkable; these words, so expressive of our human hopelessness and impotency, do not find place in God's vocabulary;

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it is entirely the human side of the problem of the need of this sick man that is presented in this passage, not the divine side. Paradoxical, isn't it, after saying twice over, "incurable," to read in verse 17, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

My dear friends, we have something to learn. Some of you perhaps are preparing to face this very problem, the problem of human need, especially the great spiritual need. Perhaps some of you are contemplating the mission field, or the ministry at home; everywhere the same problem faces us, men's hearts are everywhere the same, and I have not discovered that the heart of a Jew is any harder or more difficult to reach than the heart of a Gentile; and I speak with some little experience, for it has been my privilege now for forty years to preach the Gospel of Christ in almost all the countries of the Dispersion, among the Jews, and also to many thousands of Gentiles. There are certain conditions, certain prejudices that have to be overcome in presenting the Gospel to the Jew; but the heart of man is everywhere the same, and we must learn that the things which are naturally impossible are not super-naturally impossible. God's word comes, "I am the Lord, the God of all flesh: is there anything too hard for me?" This is the great lesson which God has to teach humanity through the history of the Jewish people. It is God with whom nothing is too hard, or as the word literally means, "nothing too wonderful." That is the value of Jewish history to the world, this supernatural element in it.

Let me give you briefly three pictures which present this two-fold aspect. Here we have the sick man, lying afflicted terribly, without any healing medicines. Man comes to him; God wants man to come and look at him and see and be impressed with the great difficulty of the task; we look and see the hardness and darkness of the difficulties, and we say, "Oh, incurable; what can we do?" God comes and looks and says, "Yes, utterly incurable as far as all natural or human means are concerned; but I will restore health unto thee and will heal thee of thy wounds." And in this very chapter there is a glorious picture of what God is going to do for that nation, both naturally and spiritually.

In the thirty-seventh chapter of Ezekiel there is another picture; it is no longer a sick man; it is a man who has *died*,

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and all that is left is just dry bones scattered over the valley of vision; and God lifts the prophet by the hand,—it is only in the power of God as God lifts us over humanity that we can catch the right view of their condition in relation to him; the prophet said, “The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones.” And he saw these bones, and lo, they were very dry. What a picture! Then the word of the Lord comes to the prophet, “Son of man, can these bones live?” There is the problem for you. Do you know any power that can cause the dry bones of a dead man to live again? Science is supposed to have made great progress, and especially biology, since the days of Ezekiel; have you discovered a power by which you can make dry bones live? The prophet turns the question back upon God, “O Lord God, thou knowest.” Then God’s word comes to him, “Prophesy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord.” What an apparently hopeless task, to speak to dry bones. That is the task which we have to face, dear friends, whether it be Jews or Gentiles, whether in China or Africa or Europe or at home, even to a large extent in your churches,—dry bones; yet God says, “Prophesy to these dry bones.” “Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.” “So I prophesied as I was commanded.” There seems to be an undertone in the prophet’s words as though he was overcome with the hopelessness of the task,—“I did it as I was commanded”—but strangely enough as he prophesied there was a shaking and noise, and the bones came together bone to his bone, and the sinews and flesh came upon them, and the skin came upon them; but there was no breath in them.

That is what we are beginning to see among the Jews, a kind of political, national movement, a gathering of bone to his bone, a people who had no cohesion, no unity, scattered for centuries on the face of the earth, are beginning to form a national body politic. It is an interesting thing to watch; but still there is no breath in them, no life. Then God said to the prophet, “Prophesy again.” Here are two kinds of prophecy,—and that is what we all, missionaries and preachers

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of the word of God have to do,—first prophesy unto the bones, now prophesy unto the wind; we have only one word in Hebrew that means wind, breath, and it is also the word for spirit; it is the Holy Spirit that is here meant; it is one of the few passages in the Old Testament where prayer is directed to the Holy Spirit. "Prophesy unto the wind, . . . and say . . . Come from the four winds O breath and breathe upon these slain, that they may live." Those two kinds of prophecy must always go together, the speaking to the dry bones, and the continuing cry for the breath of God to come and vitalize the words and apply them to the hearts of men and cause them to live. And as Ezekiel prophesied he saw the breath come into them and they lived and stood upon their feet, an exceeding great army. Then note what follows: "Then he said unto me, Son of man, these bones are the whole house of Israel." There is no need for me to interpret this parable; it is interpreted by God. It is Israel that is represented by this picture of dry bones scattered over the valley. Can you have anything more hopeless than that? You see the difference; we cannot bring life to them, but the breath of God comes with the speaking of the word of God, and that which was dry bones becomes a living army, an army, as we see from the context, ready to start and conquer the world for God, for that is the great mission that God has for Israel in the future.

There is yet one other picture on which I will briefly touch; it is in the New Testament. There also we have the two sides of the problem, the human, and the divine. In Romans 11 (by the way, how I wish that Christians would try to master this great prophetic section in Romans; there are many who are well acquainted with the doctrinal teaching of this great epistle but who are very deficient in knowledge of the purpose of God with Israel, and the Apostle writes, "I would not, brethren, that ye should be ignorant of this mystery." For your own good you cannot afford to be ignorant, your whole Bible must be more or less hidden unless you understand the purpose of God in relation to Israel) we have the picture of the living tree, and some of the branches are broken off; that is unbelieving Israel in contrast to the remnant, the election of grace. That is one of the lines of teaching which the Apostle brings to us there, the great difference between the remnant and the nation. You know

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how brittle the olive wood is, and how apparently impossible it is for a broken-off branch to live again. That is how the Apostle expects the Gentile church will reason, utterly hopeless in regard to Israel's future; but, he says, God is able to graft them in again. My dear friends, every believer must experience the supernatural in his own life; it is the great drawback of Christendom that the great majority who profess the name of Christ have not experienced that supernatural power of the Gospel of Christ, have not seen that it is the power of God unto salvation, that it has transformed you, the wild olive branch, into the tree of the Lord bearing fruit to his praise and glory; if you have experienced that you know it was no human power, no mere natural force or means that brought this about, but the direct act of God, the power of his own Spirit; then you can never doubt any more that that same power can reach anyone, Jew, Chinese, African, whoever he may be, or even some of the professing Christians in the so-called Christian countries. Learn then this great lesson, that the things which are impossible with men are possible with God; and that the Gospel of Christ is the supernatural power which God puts into our hands to meet this great problem of human need. Otherwise "Incurable" is written upon everything human; there is no hope, no help for man apart from this remedy which God has provided. That is the reason, dear friends, why there must be missions to the Jews; why there must be living witnesses for Christ among the Jewish nation. Will you not pray to the Lord of the harvest that he may raise up laborers for his harvest field?

If time had permitted I should like to have spoken about the national side of the Dispersion. There are many interesting and significant things concerning the Jews in present events as well as things sad and heart-rending. But as you know it is sin that underlies all the sorrows and troubles of men, and this is pre-eminently the case with the Jewish people. When God shall redeem Israel from all their iniquities, then he shall redeem them also from all their troubles; it is Israel's spiritual need that I want by God's help to lay upon your hearts, that your prayers may rise to God for them. Especially I would like to ask your prayers for the Hebrew Christian Testimony Mission, the mission which is supplementary to all missions, one in which the laborers are all

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men who by the wonderful grace of God have been called out of the darkness of Judaism into the light of the knowledge of Christ. It is our privilege to bear prominent testimony for Christ in four different countries, Russia, Germany, Hungary, and England, and we have besides had a part in every great evangelization work among the Jews. It has been my privilege within the past thirty-five or thirty-six years to travel very extensively in all the countries where Jews are scattered; I have been in practically all the countries of Europe; have visited seven times Egypt, Palestine, Asia Minor, and several times North Africa. I know something of the needs of scattered Israel. God has given us great encouragement in connection with our work; there are thousands of Jews who at this day think their highest blessedness to lift their hearts in love to Jesus Christ and call him Blessed, who have sacrificed all worldly prospects to take up his cross and follow him.

Jewish missions are not a failure; it is only ignorance that can so represent them. Blessed be God, his purpose is being accomplished, the remnant according to the election of grace is being gathered out; and the day is coming when not only the minority of Israel as now,—and not even the majority, but when all Israel shall be saved. This is in the New Testament, and it is beautiful to know, and I want to leave this word with you as I sit down; we are sometimes told, "Yes, you always argue from the Old Testament in reference to the national future of Israel (of which I have not spoken this morning); what proof can you bring from the New Testament of the restoration of Israel?" In this passage in Romans the Apostle unfolds the purpose regarding Israel—after the fulness of the Gentiles shall have come. It has not yet been fully completed; there is a body of prophecy in the Old Testament not yet fulfilled to which we can appeal about the Jews. There are exceeding great and precious promises in the book of God about that nation. Israel is the key to that book, and the key to the purposes of God regarding the nations.

THE "SAY-SO" MEETING

Testimony Meeting on the Closing Sabbath Afternoon¹

"Let the redeemed of the Lord say so."—Psalm 107: 2.

DR. ORR: "The responsibility for the surrendered life is in Christ alone. Can you imagine some little branch of a vine saying to itself, 'Now the Spring is coming. I must get busy and have a good show of blossoms or else later on there will be no grapes on me, and I will be in disrepute among the other branches'? No, all it does is to abide in the vine. Dr. Meyer tells about the immense grape-vine in Hampton Court gardens, an immense vine, with a marvelous spread of branches and a cause of wonder by reason of its unfailing productiveness and the excellence of its grapes. Horticulturists used to wonder how this was. Upon examination it was found that that vine, which was one hundred and twenty yards from the bed of the Thames, ran its roots out in various directions for a little while, but digging deeper they found that the roots all began to turn in one direction and that they ran into the slime under the bed of the river, and the moisture and nutriment was absorbed and transmitted through all that spread of root to the vine, and so into every little branch. Thus every little branch bore its fruit because it was drinking its life from the vine, whose roots were in the hidden places. I think that is a parable of this Life of ours.

"Expression deepens impression. It is always pleasing to

¹ Probably no meeting that is held in the eight days of Princeton Conference is such a revelation to those who are attending the Conference for the first time as is the "Say-So" meeting held on the closing Sabbath afternoon. The members of the Conference gather about three o'clock on the campus. In an amazingly short time six o'clock draws near and the meeting must be interrupted for supper, but is continued in the early part of the evening meeting,—the closing Communion service of the Conference. In the two and a half or three hours there are hymns and prayers, a brief message from Dr. Orr, the leader, and well over a hundred testimonies to what Christ has done for the life. Few of these testimonies occupy more than two minutes, and many of them are briefer. Many who, before this meeting, have not taken the definite step of surrender and faith, here take their stand, either by a word or simply by rising. Some of the many testimonies that were given at the 1916 Conference are brought together in this chapter.

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tell what Christ has done for us; as Dr. Thomas told us, we are justified alone, but we are sanctified together. This meeting is a gathering of the family to tell one another, in a tender, loving way, what our Saviour has done for us."

"In my Christian work I *had* to be good; but at home my four children had to take me as I was because they couldn't help themselves, and my wife took it because she loved me so much. Now my wife and I have come to Princeton; my wife has a new husband; her husband has a new wife; my children have new parents; and the Lord has new workers."

"I want to testify to God's faithfulness, and a new appropriation of our possessions in Christ."

"I am so glad I can say the Lord is my shepherd, therefore I shall lack nothing."

"I want to praise the Lord that he has shown me that I only had a counterfeit victory. But I know I have got it now, for I know He is able."

"Whatsoever is not of faith is sin; and I have failed to rest in his faithfulness. Glory be to his precious name,—I do not dare to rest one moment on anything but him. Unto him who loved me, and loosed me from my sins by his own blood, and made me a king and priest unto God—to him be all glory and dominion now and for ever!"

"I praise God that he has showed me that activity in church work is not the need, but that we are to let God work in us, that we are to be in the centre of his blessed will; now it is no more 'working up' service; he sends it to my door; I just rest in his faithfulness."

"How many of you know that this great educational institution, Princeton university and the seminary, were born in an atmosphere like the Princeton Conference? What to my mind is the hymn that best expresses the experience that this conference stands for was written by one of the early presidents of what is now Princeton University. 'Lord, I am thine, entirely thine.'"

"'Because thy loving kindness is better than life, my lips shall praise thee.' I praise God for the blessing given me

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here. When I read of this conference in The Sunday School Times, I said to my husband, I would rather go there than anywhere in the world—let's plan to go. I have got a blessing that will go with me through life and help me to do more for Christ, bring more to him, than I ever have in the past."

"I am so thankful to know that Christ holds my hand—that it is not I who have to keep hold of him."

"I have been engaged in God's work, but the last year had been very dark—there are tunnels in life, but we need only leave our hand in his, and he will bring us through. For me the tunnel was long, but he has brought me out into a wealthy place."

"This conference has meant a lot to us. Two years ago my brother was suffering like another gentleman who spoke,—he was not very pleasant to live with; we knew the reason well, he had lost his trust in Jesus, had become as he thought very clever, and followed the Higher Criticism; but it made him very miserable and very wretched. Two years ago he came to Princeton Conference. I really had not the faith to believe he would get so much; it just completely turned everything over. Since then he has been the joy of our family; and now he has got an appointment in Shanghai. We are all so happy,—mother does not know whether she will be with us when Jim comes back, but she is so thankful and happy because we have our representative in China."

"I was just about as good a Christian as I could be—notice I said as *I* could be. I wanted to be a Christian—but I wanted to keep one hand on the steering gear. Then I surrendered. But I wasn't very happy. I was like those who said they knew not whether the Holy Spirit had been given. Then I heard of Princeton, and of the Victorious Life. You've got to take the full Christ if you're going to have the full benefit. I want to thank God for this conference."

"I had been living the surrendered life, but that is not all; as we say here, 'Let go, and *let God*.' I had been living the first, but not the second. So I came to this conference with the express purpose of getting the whole of the victorious life. And now my verse is 1 Corinthians 15: 57—'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'"

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"I came here seeking, and I found the peace that cannot be described. I have got one on Jacob. He woke up, and said, 'The Lord was in this place, and I knew it not.' *But I know it!* I feel like Peter—I want to build three tabernacles and stay here! But it came to me in my reading this morning, that while they were up there having a good time there was the father down at the foot with that poor boy, and the nine could not help him. I may be needed at home; I want to go back—a dull tool, it may be, but I want to be used by the Great Surgeon in removing sin from those I come in contact with."

"I want to say that I didn't come across the continent in vain—for I found what I came for. I know Him; He is able."

"Last winter I surrendered a big thing in my life; but when I came here I gave him myself entirely—and this is my verse: 1 Corinthians 10: 13: 'There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.'"

"I praised the Lord for victory—but he saw that there was a little bit of fearfulness left as to what would happen next week when I got back to work. So can you guess the illustration he gave me? I saw myself as a little boy back at school. At the noon hour I had offended the school bully, and he had threatened to thrash me when we should go home—and wasn't I scared?—so much so that at recess I went to the teacher and asked if I could go home. She said I could. I started off; the bully had his eye on me, and he started after me. But I had a friend named Jerry. And Jerry knew what the bully was after, so he just said to me, 'Don't you worry, I'll fix it for you; I will go along with you, and if he tries to touch you *I'll thrash him!*' If you are fearful, just remember you have Christ's promise to go right along with you."

"I came to Princeton this year with a great desire for more power, more faith,—the adversary has been very busy with me lately; I just want to say I have got all I came for. I am glad that I have learned that I cannot accept victory to-day

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for to-morrow, but that moment by moment Christ is my victory."

"I praise God that moment by moment He has been all sufficient."

"I had a nervous breakdown, and the devil got hold of me; but since coming here I have surrendered my whole life, and I have the peace that passes understanding, I never had such peace before. I have not worried since,—and I have been a great victim of worry."

"John Wesley said that to worry was just as bad as to swear. . . . In coming here, as my wife put it the other day, 'I believe we have learned here the rest of faith.'"

"I want to give thanks that God has led me one step beyond surrender, and has given me victory." (Dr. Orr: "I'm glad that note is being emphasized this afternoon, for surrender is not enough,—it's Christ. Surrender is letting go, but faith is receiving.")

"I felt the need of spiritual adjustment and was led through The Sunday School Times to Princeton, and to read the book, 'The Christian's Secret of a Happy Life,' by Mrs. H. W. Smith. It gave me the key-note to this life of victory that this conference emphasizes. The talk the other morning from Hebrews on 'Continuance' helped me much, and showed me the need and the purpose of Bible study, prayer, and perfect trust."

"All the week I've been struggling for peace,—and just to-day I've found it." (And she sat down and bowed her head in tears of joy.)

"Four and a half years ago the Lord led me into the life of victory. Up to that time I had been a church member for fifteen or twenty years, living a struggling, agonizing, hard, weary Christian life, up and down all the time. There is a hymn that we do not hear sung much now, and that expresses the different attitudes of the soul towards Christ. The first verse is, 'None of Christ, and all of self;' the second, 'Some of self, and some of Christ;' and the last verse, 'All of Christ, and none of self.' During that fifteen or twenty years I seemed to be living in the first two verses—sometimes when I would get a little enthusiastic it would be less of self and

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more of Christ, but I am much ashamed to say that at no time was it all of Christ and none of self. But from the moment he performed the miracle in my heart the whole outgushing of my soul has been, 'None of self, and all of Christ.' It has just transformed everything for me. I wish I could tell you how beautiful it has been, how wonderful Christ has been to me, what he has done for me in these four years. It has been heaven on earth. I was thinking of these beautiful trees here, and the grass, and the singing birds and the sunshine and the beautiful clouds, and it just seems like heaven around here; but it is not these things that make heaven,—it is Christ in our hearts. We can go away from here and still have heaven in our hearts all the time; where Christ is, is heaven. And we have the victory when we have Christ; we have the joy of salvation all the time, perfect peace, and rest, and joy, and perfect deliverance, and perfect power, and perfect victory. Praise his name!"

"The man that Jesus sent the devil out of besought Jesus that he might be with him, but the Lord said, 'Depart to thine own house and show what great things have been done for thee.' So as we go home we must publish what God has done for us."

"When I came to Princeton last week, I was sure of one thing,—that there had to be a readjustment in my prayer life. It has taken place, and this week I have had blessed communion with my Saviour."

"I have had a great deal of difficulty with irritability, caused I think by some physical causes; I have had problems along that line, as so many others have spoken of, and I would hate to tell you what I have said to my youngest boy when he came to the study and yelled something in my ear as a surprise to me! As I left home I said to the boys, 'I trust this is the last time you will see me in the flesh.' I want hereafter that they shall always see me walking in the Spirit, and manifesting the Christ Life which he so graciously gives me now."

"I want to testify to the helpfulness of The Sunday School Times—it is like having a little Princeton conference every week; it would be hard indeed to get on without it. Do not be afraid of the darkness, for in the darkness is Christ."

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"My health had failed at high school—I came here to rest. At the first Bible Study hour the verse was impressed upon me, 'I came that they might have life, and have it more abundantly.' I said, 'I want life, but I do not want this other thing.' I listened to the testimonies; I said, 'I am getting into some place where I do not want to be.' But finally on Saturday afternoon I came honestly to the Lord and told him, 'I am a wretched creature, I have no talent, no anything.' I fairly threw it at the Lord. And he has been so gracious to me. A little friend who was a Unitarian, when I came back from Princeton, said to me, 'I have found just the thing you need, just the thing that will satisfy you—Christian Science.' 'Can you show me anything in Christian Science,' I asked, 'after the first six letters, just Christ?' I have not met anyone this year that can. No one has been able to show me anything to take the place of Jesus. I pray that God may so clothe me in his will that my life may be an unfolding of his purpose in me."

"One dear old lady who was here last year said to me after the 'Say-So' meeting broke up, 'I do wish I could have said just one word at that meeting.' And I said, 'If you could have said that one word, what would it have been?' She answered, 'Jesus.' If we want to give our testimony in just one word, that is it."

"I have been a Christian all my life, but I have lived a defeated life. I came here and saw that you had something that I had not. And now, praise the Lord, I have found it."

"It was one of God's accidents that I came here to-day; but as I sat here and heard you speak this afternoon I have been able to think of nothing so much as two verses of a hymn that is perhaps the dearest of all to me:

"Jesus, these eyes have never seen
That radiant form of thine.
The veil of sense hangs dark between
Thy blessed face and mine.

"I see thee not, I hear thee not,
Yet am I oft with thee,
And earth hath ne'er so dear a spot
As where I meet with thee."

"And I have met him here this afternoon."

The "Say-So" Meeting

"I have heard so many testimonies about the joy and peace of the victorious life, but I hear little about the easiness of it. I did not find this life at Princeton; I knew about it, and had been letting Christ control my life before I came here. But it has been made so much more real to me here. The more I know of it the easier it gets. It is so wonderful I almost question if it is true, it is so easy; it is so glorious to know we are in his hands for his pleasure."

"The Sunday night conference here last year marked the beginning of the New Life for me. I came here because I was discouraged over failures in my Christian life, and all the past year I have been praising Him for the wonderful way He has kept me, and convinced me that I can leave the responsibility with Him. He is able and willing to do this for us. He has done it for me."

"Thank God for the freedom from worry that has been mine since I found the secret of the victorious life. The things that were holding me back were these worldly amusements that have been spoken of."

"In the past year I have been so anxious to do something for Jesus. I came to Princeton to find why I could not do it. I see that I have been trying to help him; now *He* is going to do it."

"On Monday night I surrendered everything to Him; I realized that His grace *is* sufficient, that He will guide my footsteps. I rejoice in the perfect Saviour."

"I am not worrying about when I go back, because I have found that I do not have to do things; Jesus is going to do it; that phrase 'moment by moment' is for me."

"We have heard about the elevator Christian life—up and down. It is the elevator life to me, but it is all going up and no coming down. Especially I thank God for the marvelous way he has opened his Word to me. I do not 'read his Word' any more,—I listen to God!"

"I had a problem on my mind when I came here. I know now that God has supplied all my need according to his riches in Christ Jesus."

The "Say-So" Meeting

"I came to Princeton for the life of victory—and I have got it."

"Praise God for the enrichment that has come into my life from this conference; it is a great comfort to know that it is step by step with Jesus."

"Christ has become a very dear personality, and my love for him has increased a hundredfold since I came to Princeton."

"We shall always cherish Princeton; we cannot help that; but the great word is *Jesus*. We have heard about the undiscovered areas of sin, but I have to testify to another fact—I am finding day by day undiscovered areas of Christ. This word Victory is good; surrender is good; but the old Bible word 'blessing' is the one my heart keeps—I will not let thee go until thou bless me.' Hang on until you get your blessing; it is your birthright, you who are Christians; as Christ said, 'the promise of my Father,' and remember you have a blessing in hungering for it."

"I have surrendered the one thing that was standing between me and God; now it is not I any more, it is God."

"Never in my life will I forget this week at Princeton. I thank God for the peace and joy, and especially for the verse, 'In nothing be anxious'—it rings in my mind and heart all day long. I'm going home *never* to worry again."

"I do praise God for Jesus. I think of that verse so often, 'They looked unto him and were radiant.' I think that is what Jesus wants us to do. I want to look to him, and see no one but Jesus only."

"I had a problem; that verse, 'My grace is sufficient . . . for my strength is made perfect in weakness' has satisfied my need."

"In every message I have heard at Princeton the great outstanding thing that has gripped me and held me in a way that it never did before—Christ Jesus! 'I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.'"

"I came here seeking, and I found."

The "Say-So" Meeting

"My life has been twenty-five years of self-satisfied failure. Before coming to this meeting I gave myself to my Saviour, and asked him to give me this Victorious Life."

"I praise God for the joy and peace since I yielded absolutely to him. He is going to live my life for me henceforth."

"If we are faithless, he abideth faithful, for he cannot deny himself."

"Some of us are wondering about when we get back home, how it will be. Last year I was here and expressed some fear whether the peace and joy I had found would last. Within thirty days after I got home my business blew up and I had to start all over again. The time my peace was interrupted can be counted in seconds only. I started again, everything has been supplied that was necessary, and there has not been a moment when there was not the same peace and joy that I had when I left Princeton."

"I came to Princeton with a great burden of worry . . . and I'm going home without it."

Singing: "Commit thy way unto the Lord."

"As thou goest step by step the way shall be opened before thee. I being in the way the Lord led me. On Monday night I surrendered myself, and now my soul is full of joy."

"I am taking a great deal away from this conference, but I am leaving one thing; that is self."

"I thank the Lord for sending me here; I was a surrendered Christian, but I was not taking Him at His word. Now He is my whole satisfaction."

"One of the things that has helped me most is the realization that the power that worketh in me is that great power that raised Christ from the dead."

"I had surrendered, but I wasn't satisfied. I was looking at others, the peace and joy that *they* had, instead of at Christ. Now I am looking at Him, and he is my satisfaction."

CHRIST AND HIM CRUCIFIED

BY JOHN ALVIN ORR, D. D.

*The Closing Sabbath Evening Message, before the
Lord's Supper*

Who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father.—Gal. 1: 4.

I HAVE not tried to prepare a sermon. I want to talk to you from my heart in a simple unsermonic fashion for a little. I begin by reminding you that there is just one central event in all the history of the world, back to which the eyes of men have turned ever since the days of Calvary, and forward to which the eyes of the world were ever turning before He died for us. As truly as the sun is the centre of the solar system, Christ Jesus is the centre of our Christian faith. So we can say with Paul, "I determined not to know anything among you, save Jesus Christ, and him crucified." Again and again in the letters of Paul you find him turning back to the great central truth which more occupied his mind than anything else; stated by Peter and by John, and by all the writers of the New Testament; stated clearly by Peter in his great statement, that He himself bare our sins in his body upon the tree, and by Paul in the words of our text. I want you to think with me to-night about the three things that this verse of Scripture brings before us concerning the death of Jesus for us.

First, *he gave himself for our sins*. That means first of all that you and I by reason of our sins were separated from God, under condemnation. When the statement is made here that he gave himself for our sins, the Apostle means to say that he was wounded for our transgressions and bruised for our iniquity; that the chastisement of our peace was upon him and with his stripes we are healed. He means to say that Christ was literally a substitute for us, for every one of us here, in his death on the cross. I cannot find any explanation of the atonement in the word of God short of the fact that Christ literally died in our room, that he literally in his body bore the sins of the whole world, that

Christ and Him Crucified

at one mighty draught of love he drank damnation dry. And when it is stated in the Psalms that the pains of hell took hold upon Him, God wants us to rest everlastingly in the confidence that Jesus Christ on the cross everlastingly bore the sins which would have shut you and me out from the presence of God through time and eternity; that he is the Lamb of God that takes away the sins of the world. That is bed-rock in our faith.

Someone has said something like this, that there is no possibility of understanding the depths of Christ's suffering on Calvary other than by the doctrine of his literal substitutionary death. He goes on to say, I would like if I could to paint two pictures for you; here is a martyr who is tied to the stake, and the fagots are piled around his feet and the torch is applied and the flames creep up around him, and he spends his last breath in a shout of joy and exultation, and exclaims, "God is our refuge and our strength, a very present help in time of trouble." And yonder is the green hill called Calvary, and the victim is nailed to the cross, and in the last dark hour as life departs there is no shout of victory on his lips, but there is a cry out in the darkness, "My God, my God, why hast thou forsaken me?" What makes the difference? Was Jesus Christ not as brave and strong as the martyr? This is the difference: the martyr died cleansed and safe in the blood of Christ; Christ is dying with the guilt of the world upon his soul, your sin and mine.

The second thing in this verse is this: He gave himself for our sins, *that he might deliver us out of this present evil world.* Christ not only by his death takes away the guilt of sin, but he opens the way of escape from the power of sin. "Thou shalt call his name Jesus, for he shall save his people from their sins." Captain Mahan of the U. S. Navy tells the incident of his conversion like this (in his early years he was not a follower of Christ): Walking down the streets of Brooklyn one Easter time he heard the songs of praise from the sanctuary, and as the service proceeded he remembered not very much that the young minister was saying, but this sentence he heard and remembered: "Thou shalt call his name Jesus for he shall save his people, not merely from hell, but he shall save his people from their sins." Captain Mahan said, "There I opened my heart that night to a Christ

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who is not only to save me from hell, but is able to save me from my sins." Thank God it is all through the New Testament, and all through the Bible, that Christ Jesus, to whom we have yielded, in whom we are trusting, is able to save us from this present evil world, to save us from our sins. And as we take the emblems of his broken body and shed blood, in remembrance of him, it is a covenant with him that we trust him not only to deliver us from the guilt of sin, but from its cruel bondage too.

I want to touch for just a moment on the last statement: He shall save you out of this present evil world, *according to the will of our God and Father*. I do not know how it has been with you; I know that in the earlier part of my Christian life I thought of God the Father as stern and terrible, just, severe. I thought of Jesus as a tender, compassionate Saviour, whom I could approach very easily because he had been in human flesh, and whom I could love because he sympathized with me; but God the Father was more remote; his love was not like the love of Jesus. But since I have been a father I have learned what Moody meant when he said long ago that the love of a father for his son is always greater than the love of the son for his father. Even behind the love of Christ on Calvary is the love in the heart of God the Father, who gave his Son that he might die for us. I have four little children, and I would far rather lose my arm, or have my body tortured, than see my child suffer the same thing. I think I am not wrong if I say that when they beat his bare back, and pressed the thorns on his brow, there was sorrow in the heart of God the Father equal to the sorrow in the heart of Jesus. It cost God as much as it cost Christ to save us. We trace the death of Jesus sometimes to the machinations of the priests and the pleadings of the scribes and the falsehood of those who were around him. I wish to-night you might trace it to the heart of God the Father, whose love suffered with Christ when he suffered for us. The death of Jesus Christ for you and me on the cross is traceable back to the very councils of eternity. Therefore can we doubt him, or fear his all-sufficiency to deliver us either from the guilt or power of sin?

What is your response to that love? Is it a complete and joyous and whole-hearted response? I was telling someone

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the other day of an incident I heard related by a dear friend of mine who knew the woman personally, and knew that it actually occurred. There was a woman in New York city named Mrs. B. She belonged to the fashionable "four hundred," and moved about in society very gaily for a time. Then she suddenly disappeared; it was known that she was living in her home, and her friends tried to discover what was the reason for her disappearance; but all in vain. Some of her friends still kept calling to see if they could learn what had happened, but it was a fruitless search. Nine years later her most intimate friend said, "I am going to see Mrs. B, and find out why she is not in public any more." So she went to the house and said to the servant, "Will you tell Mrs. B. that I am here, and that I absolutely refuse to leave until I see her. I absolutely must see her to-day." So Mrs. B. sent word for her to be shown upstairs to her bedroom; Mrs. B. rose to meet her. The friend was startled at her appearance; she had grown thin and stooped.

"Can you possibly be the same Mrs. B. that I used to know?" asked the visitor.

"Yes, I am the same woman."

"Tell me how it is you are so grey and worn?"

"Come to this little room adjoining mine, and I will explain."

She followed her to the little room, and Mrs. B. tenderly reached down and picked up a little child who appeared about a year old. With a mother's glistening eyes she said to her visitor, "This is the explanation, this child; God gave him to us nine years ago, but he has had curvature of the spine since his birth; I have not left him day or night during these nine years." She folded the little fellow closer to her and with a choke in her voice she said, "You know that would not make any difference at all if only little Charlie would once look up into my face and call me mother. But I have lavished all my life and my care on him through these years, and he does not know that I am his mother."

I think Christ in his matchless love looks down into the hearts of men and women, and says, "It is nothing to me that I left my glorious throne and came down into the world; it is nothing that I trod the hills of Galilee and Judea and had no place to lay my head; it is nothing that I went all the way to the cross for you,—if only you will look up into

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my face and call me Saviour, and Lord." That is what we have been doing here. I know there is joy in his heart to-night as we solemnly and sweetly take into our hands these emblems of his death for us, and pledge with a fulness of heart beyond that we have ever done before that we are his, and he is ours.

"BE OF GOOD CHEER"

W. H. GRIFFITH THOMAS, D. D.

*The Closing Message of the Conference, after the
Communion Service*

ONE word as we close this conference: As absolute a commandment as anything in God's Word, as absolute as anything we call the Ten Commandments: "Be of good cheer." The Lord used it five times. On each occasion he gave a reason. I want to put these five texts together for our meditation to-night. I am not going to give an address nor a Bible reading; only to ask you to remember this message as we leave Princeton, "Be of good cheer."

The first, Matthew 9: 2, is *Pardon*: "Son, be of good cheer; thy sins are forgiven." Immediate, complete, permanent, assured pardon. Then Matthew 9: 22, "Daughter, be of good cheer; thy faith hath made thee whole." She did not get those words until she had openly confessed him before others. She had had physical blessing, but the spiritual blessing associated with these words only came when she had told him all the truth before them all. And after the confessions and testimonies of this week how blessed it is to go away from Princeton saying, "Daughter, be of good cheer."

The third, Matthew 14: 27: "Be of good cheer; it is I; be not afraid." *His peace* and *His presence*. It may not be long before we have to face trouble; but we may remember that the very waves that were the difficulty to the disciples were used as a pathway for the feet of our Lord, and as he walked over the waves he said, "It is I; be not afraid." So whatever waves may come in our lives; sorrow, suffering, discipline, testing,—as he comes, he will say, "Be of good cheer; it is I." "The clouds ye so much dread are big with mercy and will break in blessings on your head."

Next is John 16: 33, "Be of good cheer; I have overcome the world." Not I *will*, but I *have*. The two spheres are there: "In the world ye have tribulation . . . in me . . . peace." "Be of good cheer; I have overcome." So when we go away from Princeton let us remember *His power*.

These four are from the Gospels. There is one more, in

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Acts 23: 11: "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." *His protection.* There had been danger that day, and so there came this word. Paul wanted to go to Rome, and he did not see at that moment how he could possibly get there; and he was told that the result of faithfulness was more work. What a comfort to know that we are immortal until our work is done.

Those are the five: His Pardon; Peace; Presence; Power; Protection.

If those things are ours, of course we shall not be able to keep them to ourselves, and so there is a sixth, and only one other place in the New Testament where these words are found; it is not from the lips of our Lord however, but of those associated with him. We are told in Mark 10: 49 that the people said to Bartimaeus, "Be of good cheer; rise, he calleth thee." That is to say, if you and I have received into our hearts Christ's good cheer we shall pass it on to others. So whatever happens, remember this word; *be of good cheer.*

Some years ago a man in England had a picture postcard sent to him, and when it came he had to pay extra postage. He was surprised at that, because the proper postage as he saw and thought, was on it. But on the front were the words "Address only on this side," and the writer of the postcard had put, "Be of good cheer." Underneath these words the postal authorities had stamped, "Contrary to regulations." There are many in our churches who think being of good cheer is contrary to regulations. But we have learned at Princeton that it is not, if we have learned nothing else. I think some of us are sometimes tempted to say, "What time I am afraid, I will trust in thee," But there is something better still,—"I will trust, and not be afraid."

A PERSONAL LETTER FROM DR. ORR

TO THOSE WHO ATTENDED THE 1916 CONFERENCE

My dear Friend:

This is a personal letter to you, straight from my heart, though I am also writing on behalf of the Directors of our Princeton Conference. I wish it were possible for me to sit down and talk with each one of you directly as to the rich blessings which came into our lives during the conference.

Very heartily do I assure you that we appreciate your coming to the conference. And now that we are all away in our various places it is so reassuring to know that Christ Himself, not the conference experiences, is our confidence and our very life. "*Thou remainest.*" Let us keep clearly before us the truth so well presented at Princeton that when our lives are fully surrendered to Christ we may appropriate Him moment by moment as our very life unto victory. "*Let go: let God.*"

And now as we are all deeply desirous of being able to say, "To me to live is Christ," will it not be well to keep surely before us these things:

1. The value of increased devotion to service. Be more devoted than ever to your former duties: and seek some new activity in Christian work. This is indeed important to allow expression to the new blessing. "I beseech you, by the mercies of Christ, present your bodies a living sacrifice."

2. While we must never boast, always being humble, do not be ashamed to witness as to what Christ is to you. "Ye shall be witnesses unto *Me*."

3. Feed on God's Word daily. You know how repeatedly Dr. Thomas and others enjoined this. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Enclosed is a daily schedule for Bible reading, in which all members of this year's conference are invited to join.

4. Persist in prayer. Pray with directness, simplicity, and in faith. Pray much alone. "They looked unto Him and were radiant."

5. Appropriate Christ as your life hour by hour. Surrender is yielding to Christ: appropriation is faith claiming all in Christ. "Of His fullness have we received." Remember that Jesus Christ is "the vine" and we are "the branches." And may you "bear much fruit": so shall you be His disciples.

May we ask you to pray much for the conference of 1917. Make it known among your friends. Plan to attend if you possibly can. With cordial esteem,

I remain yours in His fellowship,

JOHN ALVIN ORR.

Pittsburgh, Pa., August 15, 1916.

FOR THOSE PLANNING TO ATTEND

Princeton Conference extends a cordial invitation to you and your friends to enjoy the vacation-recreation for both body and spirit that is told about in this book. It is suggested that a profitable investment for your church or Sabbath School, your Young People's Society, or Men's Brotherhood, would be to send a delegate to represent them at Princeton, bearing a portion or all of the expenses. A popular plan has been to appropriate \$10 for each of two delegates, the balance being paid by themselves.

Princeton, situated in the heart of the "garden spot of New Jersey," is less than fifty miles from Philadelphia and about the same distance from New York City. It can be reached from Philadelphia by train, or trolley, or boat (to Trenton).

For those who came for the entire Conference period, the cost (except traveling) at the 1916 Conference was \$17. This included the enrolment fee of \$3. It is not expected that this cost will be increased, but it may be reduced in later years because of increased numbers of delegates and improved methods of planning the meals.

Those who desire to make contributions toward the work of the Conference may address the treasurer, B. F. Culp, Cynwyd, Pa. Checks should be made payable to Princeton Conference, and sent to Mr. Culp. A fund has been started to pay the expenses of delegates, particularly young people, who may be able to attend the Conference but not able to meet the cost. Contributions will also be welcomed for sending copies of this volume to foreign missionaries and others who would value it and be blessed through it.

For additional copies of this volume, which may be had at 50 cents each, postage extra, address Princeton Conference Report, 1031 Walnut Street, Philadelphia. Add for postage at the following rates for one copy, according to your distance from Philadelphia: Up to 600 miles, 5 cents; from 600 to 1500 miles, 10 cents; over 1500 miles, 12 cents.

For further information about the Conference, address the Secretary of Princeton Conference, 1031 Walnut Street, Philadelphia.

Literature on Victory in Christ

A HALF-DOZEN BOOKS

The following are among the best and clearest books on the truth of the Life that is Christ, which is presented at Princeton Conference:

"The Christian's Secret of a Happy Life." By Hannah Whitall Smith. (Fleming H. Revell Company, 158 Fifth Avenue, New York City; 50 cents.)

"The Threefold Secret of the Holy Spirit." By James H. McConkey. Not sold but sent as publisher is led; address Fred Kelker, Box 216, Harrisburg, Pa.

"Grace and Power." By W. H. Griffith Thomas, D. D. (Revell, \$1 net.)

"The Christ Life." By A. B. Simpson, D. D. (Christian Alliance Publishing Company, 692 Eighth Avenue, New York City; 50 cents net.)

"Kept for the Master's Use." By Frances Ridley Havergal. (Revell, 30 cents.)

"Keswick Week." The annual report of the Convention for deepening the spiritual life, held in Keswick, England. (Association Press, 124 East 28th Street, New York; paper, 75 cents; cloth, \$1; or, London, England, Marshall Brothers.)

LEAFLETS AND PAMPHLETS

"Must Christians Sin?" By W. H. Griffith Thomas, D. D. (Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago; 6 cents a dozen, 40 cents per 100 copies.)

The following may be had from The Sunday School Times Company, 1031 Walnut Street, Philadelphia, at the prices named:

"The Life That is Christ," by Richard Roberts (2 cents, 20 cents a dozen).

"The Life That Wins" (2 cents each, 20 cents a dozen).

"Is Victory Earned or a Gift?" (2 cents each, 20 cents a dozen).

"What is Your Kind of Christianity?" (3 cents each, 30 cents a dozen).

"May Christians Lose Sinful Desires?" (2 cents each; 15 cents for 25; 40 cents a hundred).

"Scripture on the Victorious Life" (10 cents for 25, or 25 cents for 100 copies).

The following leaflets may be had from the Christian Life Literature Fund, 600 Perry Building, Philadelphia:

"Just Himself," by Mrs. Ralph C. Norton (3 cents each, 30 cents a dozen).

"If It Isn't Easy It Isn't Good" (2 cents each, 15 cents a dozen).

"An American Girl's Struggle and Surrender," Mrs. McClure's personal story (3 cents each, 30 cents a dozen).

The eight leaflets last named, together with twelve other choice leaflets on the deeper spiritual life, have been put up in a special package by Mr. Oliver R. Heinze, director of the Christian Life Literature Fund, who had charge of the literature table at Princeton Conference. The twenty leaflets may be had from Mr. Heinze (600 Perry Building, Philadelphia), for 20 cents.

